THE CRISIS
NEW ORLEANS NUMBER
FEBRUARY 1916
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PUBLISHER'S CHAT

An Explanation The greater part of the January issue of the CRISIS was late entering the mails because the establishment in which the CRISIS is printed was destroyed by fire while that issue was on the presses. It was necessary therefore to have the whole issue re-set from cover to cover. At that time of the month practically every printing establishment in the city capable of turning out so large a job as an issue of the CRISIS was busy with its own publications. So that, while we soon found a reliable plant to undertake the work, we were necessarily delayed in the completion of the same. We did our best under the circumstances and the entire issue was mailed by the sixth day of the New Year.

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THE CRISIS

A RECORD OF THE DARKER RACES

PUBLISHED MONTHLY BY THE NATIONAL ASSOCIATION FOR THE ADVANCEMENT OF COLORED PEOPLE, AT 70 FIFTH AVENUE, NEW YORK CITY

Conducted by

W. E. BURGHARDT DU BOIS

AUGUSTUS GRANVILLE DILL, Business Manager

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THE CRISIS

Vol. 11—No. 4 FEBRUARY, 1916 Whole No. 64

MUSIC AND ART

THE "Black Madonna of Czenstochowa" is a priceless painting owned by members of the monastery of the Order of St. Paul the Hermit, which is situated on the outskirts of Czenstochowa, Russian Poland. Tradition claims that the picture was painted by the Evangelist Luke and it miraculously turned dark over night. It has become a shrine for over 200,000 yearly pilgrims.

¶Jose Valle-Riestra, the distinguished Peruvian composer, who is now visiting New York City, is reviving in his compositions the ancient melodies and traditions of the Incas. Of his opera "Ollanta," *Musical America* says: "Señor Valle-Riestra has built on the Indian folk songs and the themes suggest in some phases the plaintive strain that permeates Gaelic music. In the Indian themes, however, the tonic Minor Third predominates. In addition to the folk-music of the Incas there is woven through the opera the note of Arabic music—legacy of the Spanish invasion of South America—with something here and there of the savage strain which the Negro melodies have given to American music. Particularly in the dances of "Ollanta" are the chanting Indian motifs emphasized."

Another work is a legend of Jamaica. "The Blush of Me-tah-me," a one-act opera.

¶At Kitty Cheatham's holiday recitals at the Lyceum Theatre, New York, December 27th and January 3rd, old Negro songs appeared as usual on her programs. Miss Cheatham has lately consented to a publication of many of her recital songs, most of which have been sung from manuscript.

¶"Drake's Drum," by S. Coleridge-Taylor, was one of the novelties sung at the concert given by the Pittsburgh Male Chorus, James Martin, conductor, on the 10th of December, at Pittsburgh, Pa.

¶During the second week in December Mrs. Meta Warrick-Fuller gave a talk on modeling before a most interested audience of kindergarten teachers of Greater Boston, at the Boston Normal School.

¶On December 8th, at Washington, D. C., Handel's "Messiah" was given by the Howard University Choral Society, under the direction of Miss Lula Childers. The soloists were Miss Lillian Evans, soprano; Miss Marie C. James, contralto; Mr. Roland W. Hayes, tenor, and Mr. William Gustafson, a Swedish singer, bass.

¶Three Negro jubilee songs arranged by Carl R. Diton, "Pilgrim's Song," "Little David, Play On Your Harp," and "Ev'ry Time I Feel the Spirit," of which *Musical America* makes special mention, appeared on the program of the Choral Art Club, of Brooklyn, N. Y., at their concert given at the Academy of Music on December 20th.

¶Of a lecture-recital before the Woman's Whitman Club of five hundred members, at their annual guest afternoon, the Whitman (Mass.) *Times* says: "The lecture-recital by Mrs. Maud Cuney Hare was on Afro-American music, a subject of which she was most fully informed. Mrs. Hare left no phase of the subject uncovered. The different types of songs were illustrated by selections given by Mr. William H. Richardson. He

has a powerful baritone voice and sang with much feeling and excellent shading."

¶Coleridge-Taylor's cantata "Kubla Khan," was sung by the Boise Choral Society, at Boise, Idaho, on December 6th.

¶On the afternoon of December 5th, the Misses Dorothy Rosalind and Cynthia Fuller presented a program of old English and Scottish songs at the first of a series of concerts at the Music School Settlement for Colored People, New York City.

¶Mary Garden, the famous opera singer, will not be heard in America this season owing to recent illness. Miss Garden has been engaged in war activities in Paris and is especially interested in the African Zouaves on the French front, to six of whom she has consented to become godmother.

¶Miss Helen Hagan, formerly of New Haven, Conn., is engaged in concert work and recently gave much pleasure in a piano recital at Philadelphia, Pa.

SOCIAL UPLIFT

IT is reported that the young Emperor of Abyssinia may furnish 200,000 soldiers for the army of the Allies. He has resisted the efforts of the German agents.

¶A Sunday Afternoon Forum has been organized by the colored people in New Bern, N. C.

¶The Negro lawyers of West Virginia met recently and organized The Mountain State Bar Association, J. M. Ellis, of Oak Hill, President and T. Giles Nutter, of Charleston, Secretary.

¶The Pyramid Art Association for the study of Negro art has been formed in Syracuse, N. Y. Chapters are proposed in other cities.

¶Denver, Colo., at the request of the colored people, has barred "The Birth of a Nation."

¶As a result of a gift of $25,000 from Andrew Carnegie and an appropriation of $8,000 by the City Council, a Negro Public Library has been opened in New Orleans with 5,000 volumes.

¶Colored people at Detroit, Mich., have effected an organization which aims to care for the homeless children in that city.

¶Miss Bessie Simon has inaugurated a social settlement center for the colored people of Memphis, Tenn., which white and colored citizens commend as a sorely needed agency in the community.

¶Whittier Center in Philadelphia is doing a varied work among the colored people of that city. It now operates under the direction of Mrs. Elizabeth W. Tyler, the head-worker, a tuberculosis clinic which renders service gratis to mild cases.

¶Plans are being discussed in Chicago, Ill., to buy a building to be used as a social center and school for the industrial training of colored children.

¶The Provident Rescue Mission for Colored Men in Pittsburgh, Pa., is making a campaign for funds necessary for the enlargement of the work.

¶Miss Mary Curtis has written a book about the colored men who have fought in the United States Army from the period of the Revolution to the present.

¶Montgomery Bell, who died recently in New Mexico, had accumulated a considerable fortune by dealing in sheep and cattle mortgages. Prominent white citizens were among his pall-bearers.

¶The football team of the Arkansas Baptist College holds the State championship and has been undefeated for eight consecutive seasons.

¶Negro voters are beginning to register in South Carolina.

¶Major A. C. Rosencranz made Christmas presents aggregating $34,000 to three colored institutions in Evansville, Ind.

¶The late Andrew Freedman, a white bachelor of New York, has left the bulk of a $7,000,000 estate for the establishment of what is to be known as the "Andrew Freedman Home," which will receive aged persons in indigent circumstances without regard to race, sex or creed. Mr. Freedman selected twenty-four trustees from various races and religions.

¶The University Commission on Southern Race Questions has held a meeting at Durham, N. C. It consists of representatives of white institutions.

¶Mrs. S. R. Givens is speaking among colored clubs of the Southwest in the interest of a movement to encourage history and art among colored people.

¶Mr. William F. Williams is a popular colored employee in the Governor's of-

nces at St. Paul, Minn. Mr. Williams' services will be retained by the new Governor Burquist, who, by the way, is President of the local branch of the N. A. A. C. P.

¶The National League on Urban Conditions Among Negroes reports an expenditure of $24,953 for the year ending September 30th, 1915.

¶At a mass meeting in Atlanta, Ga., colored people raised $8,900 for a Y. M. C. A. building. The Governor of the State was present. The ground has already been purchased.

¶In Miami, Fla., Negro voters helped to carry the Prohibition ordinance.

¶Colored business men in Atlanta, Ga., had an interesting "booster" campaign to encourage trade with colored merchants. The prizes offered varied from a building lot to a bottle of hair tonic.

¶John D. Rockefeller, Jr., has been in conference with the grievance mediator of the Colorado Fuel and Iron Company and the grievance representative of the miners. The latter, Mr. C. A. Mitchell, is a colored man.

¶The colored branch of the St. Louis Y. M. C. A. has just closed a very successful campaign led by Dr. J. E. Mooreland. The Central Association promised $75,000 toward meeting Mr. Julius Rosenwald's gift of $25,000, provided the colored people raised $50,000. Committees were organized, and the ten-day campaign closed with a result that more than $68,000 had been subscribed by the colored people. Mr. David D. Jones is the executive secretary, upon whom fell a large share of the responsibility.

¶In New Orleans there is a new playground just opened for the use of colored children, facing the Thomy Lafon Public School, and a colored annex to the Charity Hospital for colored women.

¶The National Equal Rights League, at its eighth annual convention in Philadelphia, issued an address to the country calling on all members of the race to use their voices, pens, patronage, votes, money, and every other resource "for the abolition of segregation, disfranchisement, and lynching on the color line." More than 125 delegates attended the convention from all parts of the country.

Resolutions lauding the efforts of the National Association for the Advancement of Colored People and other organizations and individuals working for the same cause were passed at the final session.

¶The nineteenth annual meeting of the American Negro Academy has been held in Washington, D. C. President A. H. Grimke was re-elected. Among the questions discussed were, "The Sex Question and Race Segregation," "The Message of St. Domingo to the Negro Race," "Negro Citizenship Prior to the Civil War" and "The Constitutional Status of the Negro." Many of the papers will be published.

EDUCATION

ST. CATHERINE'S SCHOOL AND CONVENT, new Catholic institutions for Negroes, at Germantown, Pa., were blessed by Archbishop Prendergast.

¶Principals and teachers in higher colored schools of the State of Virginia recently held their tenth annual conference at Virginia Union University.

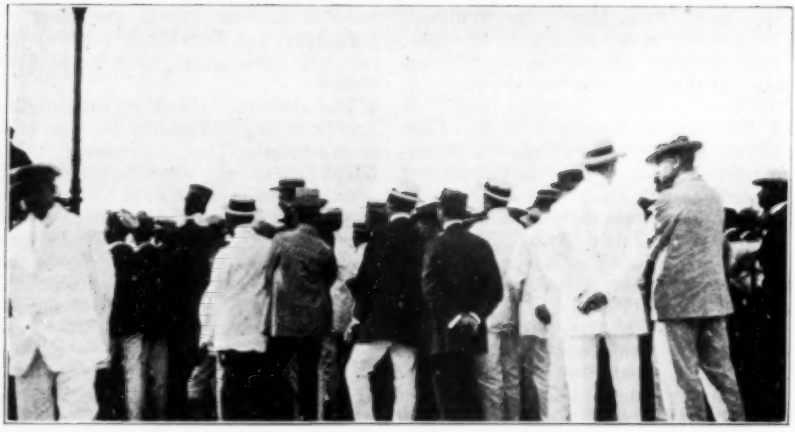
¶The Slater Industrial and State Normal School, at Winston-Salem, N. C., is seeking to raise $12,000 for a new building.

¶The Alpha Phi Alpha Fraternity, the largest and oldest Greek letter fraternity among colored college men, recently held its eighth annual session with the Omicron Chapter of the University of Pittsburgh, Pa.

¶Spellman Seminary in Atlanta, Ga., has been excluded from its share in the Rockefeller bequest. The will of the late Mrs. John D. Rockefeller provided that the residuary estate be divided among eight institutions, among which was Spellman, but power was given the executors to exclude from sharing in the estate any of the institutions. Spellman and three other institutions have been excluded. No reason is given for this action.

¶Kappa Alpha Psi, a college fraternity composed of colored students and graduates of Northern colleges, recently held its annual session in the Chapter House of Gamma Chapter, at the State University of Iowa.

¶J. R. E. Lee, for sixteen years a teacher at Tuskegee Institute, has succeeded G. N. Grisham as principal of the Lincoln High School, Kansas City, Mo.



HAITIANS WATCHING THE FIRST AMERICAN INVASION

¶There are sixteen colored public schools in New Orleans, enrolling 8,554 pupils under 164 teachers.

¶Blanche Patterson, a colored girl of the Lawrence, Kansas, High School, wrote the prize story for the school paper.

¶The West Virginia Colored Teachers' Association held its twenty-third annual session at Storer College. It proposes to purchase and preserve the old home of Booker T. Washington at Malden.

¶Howard University, Washington, D. C., enrolled 1,452 students during 1915, from thirty-six states and six foreign countries, and graduated two hundred and five students. The enrollment for 1914 was 1,463.

¶The Maryland Colored State Teachers' Association, of which Mr. D. S. S. Goodloe is President, held its annual session in Baltimore. Resolutions were adopted setting forth the educational needs of the colored people of the State.

卐

ECONOMICS

THE Alabama Penny Prudential Savings Bank, at Birmingham, the largest and soundest colored bank in the United States, is closed. The Montgomery Branch of the Birmingham Bank has also suspended payment and its affairs are in the hands of the State Banking Department. Slowness of paper and continued depression are given as causes. There is no hint of dishonesty and the bank may resume. The late W. R. Pettiford was founder of the bank.

¶The colored Masons of New York City are soon to have a new and up-to-date Masonic Temple, at 204-206 West 131st street.

¶Colored men in New Jersey are promoting Douglass Park as a golf links and pleasure resort near Pleasantville. I. H. Nutter and the Rev. H. P. Anderson are leading the movement.

¶In Yazoo, Miss., whites are trying to run off Negro tenants. A letter publicly posted says: "We por people cant get homes If they would work some whites and some blacks we could stand it. We go and ask for homes and are turned away. We have the poor people and the one-horse farmer with us, so you had better move. It will be better for you Not to show this to your Boss—Be shore to warn all that is on the place and all that is fixin to move on the place."

¶Mr. E. C. Brown and Mr. Andrew F. Stevens announce the opening of a colored bank at Broad and Lombard streets, Philadelphia, Pa.

¶Ogden Union Station, Utah, is now employing Negro red caps in place of white men.

¶The Pullman Company has annouced salary increases amounting to $600,000 for 1916. Of this sum $500,000 will go to conductors and porters and the remainder to various agents.

¶Mrs. Ellen Sorrell, widow of the late Hiram Sorrell, for many years a waiter of Baltimore, Md., has made bequests of $10,000 in her will.

¶Alexander Toles, a prosperous colored undertaker and property owner of Columbus, Ga., died recently. Mr. Toles was seventy-eight years old.

¶Howard Wilson, son of a Negro farmer, of Sabetha, Kan., grew an average of one hundred two and one-half bushels of corn on five acres in the Kansas Agricultural College corn growing contest last year. His father grew eighty-seven bushels of corn to an acre on one hundred and twenty-six acres.

¶Six colored waiters have replaced regular dining car conductors on the Lehigh Valley District Commissary Department.

¶The Negro Agricultural Fair recently held at Jackson, Miss., was unusually well attended. The parade took one hour and a half to pass a given point.

PERSONAL

MR. WILLIAM N. PAGE, manager of the Pittsburgh *Courier*, is dead. He was for a long time private secretary to one of the chief officials of the Carnegie Steel Works.

¶The ninth annual meeting of the Surgical Association of the Chicago and Northwestern Railway was held at Rochester, Minn., December 10th and 11th. Dr. Daniel H. Williams was the only colored surgeon present.

¶Mr. Fleming D. Tucker, cashier of a colored savings bank, has been admitted to the Georgia Bar at Savannah.

¶Dr. W. Bruce Evans is sueing the Washington (D. C.) Board of Education for reinstatement as Principal of the Armstrong High School.

¶It is alleged in court that the late Mrs. Frank Leslie, Baroness de Bazus, was of Negro descent.

¶Arthur K. Bruce has been elected President of the National Alliance of Postal Employees, a colored organization.

¶Mrs. Warren Logan, wife of the treasurer of Tuskegee Institute, is dead. She was a woman of energy and influence and the mother of an interesting family.

¶Rev. U. C. Carrington, of Livingston College, won the prize offered by the *Homilitic Review* for the best original sermon outlines.

¶December 23rd was the one hundredth anniversary of the birth of Harry Highland Garnett, one of the greatest of Negro American preachers. He died in February, 1882, while United States Minister to Liberia.

¶Dr. S. D. Redmond, a colored physician, of Jackson, Miss., invited all the poor of the city to dine with him Christmas Day.

¶Professor James M. Gregory died recently in Baltimore, Md., at the age of sixty-six. Mr. Gregory was Professor of Latin at Howard University for twenty-five years and for eighteen years head of the colored institution at Bordentown, N. J. An account of his life appears in THE CRISIS for July, 1915.

¶Mr. Ferdinand Q. Morton has been appointed to succeed the late Robert N. Wood as Chief of the United Colored Democracy in New York City. Mr. Morton has also been named as Assistant Prosecuting Attorney of the city at a salary of $2,500.

CHURCH

THE colored New England Baptist convention has mailed its thirty page report on the state of the country to every member of Congress. The Rev. W. B. Reed is the author.

¶Mrs. L. B. Fouse was the only colored member of the joint conference of the International Sunday School Association in the Sunday School Conference which met recently in Chicago, Ill.

¶Bishop Alexander Walters is the only colored member of the executive committee of the Federal Council of the Churches of Christ in America, which met recently in Columbus, Ohio.

¶Miss Rosalie M. Jonas and the Rev. G. H. Simms, the colored pastor of the Union Baptist Church in New York City, collected $431 as a Christmas Fund. Five hundred Negro children received toys, clothing and shoes. Christmas dinner baskets were distributed among the members of the congregation.

¶An appeal for harmony has been made to the two factions of the National Baptist Convention of America. A meeting will probably be held in Columbia, S. C.

BUSINESS ENTERPRISES IN NEW ORLEANS

THE Economy Mutual Aid Association was formed by free colored men and Creoles before the war. It holds property worth nearly $25,000 and has a membership of one hundred and twenty-five.

¶The People's Beneficial Life Insurance Company employs one hundred and twenty-two girls and men.

¶The Unity Industrial Association has issued over 80,000 policies, and has an annual income of over $75,000.

¶The Pythian Temple is one of the finest colored buildings in the world. It has a theatre, meeting hall, office rooms, banquet hall and lodge rooms. At the top there is a roof garden. The building is fireproof, built of concrete, brick and steel and cost $225,000.

¶There are among the colored people two theatres, fifteen trade unions, one hundred and thirty-six benevolent societies, one hundred and forty-four secret societies, one hundred and nineteen barber and hairdressing shops, forty-nine contractors and builders, twenty-three physicians, one hundred dressmakers, fifty-four retail dealers, two hotels, five lawyers, twelve upholsterers, twelve restaurants and eight undertakers.

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COURT

HEZEKIAH HAMILTON, a colored man, of Milwaukee, Wis., has won a case against the Badger Hotel for discrimination.

¶The Rev. William H. Williams recovered a verdict of $100 in the County Court of Huntington, L. I., against a white restaurant proprietor, who refused to serve him and a party of friends in his restaurant.

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GHETTO

ORGANIZED protest is being made by colored political leaders against the cutting down of the representation of the South in the Republican convention.

¶Thirteen colored men were killed recently in a collision between Rockledge and Sherwood, Tenn., on the Nashville, Chattanooga and St. Louis Railway. They were probably in the dangerous "Jim-Crow" section.

¶White residents of Forsyth County, Ga., have started another attempt to drive Negroes from Georgia. Residents of the county have gone into adjoining counties and destroyed $90,000 worth of property of farmers who employ Negroes. This is the northern hill region of Georgia, between Atlanta and Chattanooga.

¶Representative Edwards, of Georgia, has introduced again his bill requiring the segregation of white and colored people in the Government Departments at Washington, D. C.

¶Colwyn, a town in Pennsylvania, has passed a segregation ordinance which compels Negroes and whites to live in separate blocks.

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CRIME

FOUR Negroes were shot to death and two burned alive and several white people severely wounded in Early County, Ga., December 30th. This county is in the extreme southwestern part of Georgia. Trouble arose from the killing of a white man who had whipped a Negro boy. Many buildings belonging to Negroes have been burned.

¶Armed Negroes helped to stop the lynching of two of their race at Muskogee, Okla., who were accused of killing a policeman.

¶Masked white "hill billies" burned the town of Little Bushy Island, a colored community, near Little Rock, Ark.

¶Sam Bland and Willie Stewart were lynched near Eastman, Dodge County, Ga. They were charged with murdering A. M. Batchellor, a white merchant.

¶William Pickens, who shot and killed John Nichols, white, in a quarrel about cotton, was hanged to a telephone pole in Forest City, Ark.

¶Sheriff D. R. Moreland, white, died from wounds received in a pitched battle recently fought with Negroes in Worth County, Ga.

¶Mrs. Cordelia Stevenson, whose son was accused of burning a white man's barn, was taken from her home, near Columbus, Miss., and hanged by a mob.

¶Six white boys in Atlanta, Ga., tried to drive four colored lads out of their section of the city. One colored boy was killed by M. Green, a white boy of thirteen.

MEN OF THE MONTH

MINISTERS The ministry of New Orleans is taking its place as it should at the head of civic and social uplift movements. Robert Elijah Jones, editor of the *Southwestern Christian Advocate,* is perhaps the leading example of this.

Dr. Jones was born in North Carolina in 1872 and is a graduate of Bennett and Gammon. He served as pastor for several years and in 1897 joined the paper which he now edits, becoming editor in 1904. Dr. Jones has been in the front of every big movement by the race in New Orleans for the past ten years.

The Rev. H. H. Dunn, pastor of the Central Congregational Church is a graduate of Straight and his church is the great meeting place for all public movements. He is head of the Colored Educational Alliance and secretary of the Christmas Gift Fund along with many other useful activities.

There are, of course, numbers of other worthy pastors in New Orleans, like the Rev. T. F. Robinson of the First Street M. E. Church who is an unusual organizer and a public spirited man.

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THE OLD GUARD There are a number of New Orleans colored men whose names are household words throughout the State and some of whom are known throughout the United States. The late James F. Lewis was one. Another is the Honorable Walter L. Cohen, who arose from the Custom Service to be Registrar of the Land Office at New Orleans, where he served for twelve years.

Aristide Dejoie, Sr., is notable as a man and as the representative of a large family. He is President of the City Negro Business League and a gauger in the Internal Revenue Department. One son is the best-known colored pharmacist in the State, owning a large and popular drug store.

The Hon. C. C. Antoine is a former Lieutenant Governor of the State and Mr. A. P. Williams is a widely known retired teacher.

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BUSINESS MEN S. W. Green, Supreme Chancellor of the colored Knights of Pythias of the United States, might appear under several heads, but he is especially known for his business ability in organizing the Order and in building the notable Pythian Temple in New Orleans at a cost of $225,000. The Grand Lodge of the State of Louisiana has one hundred and eighty-one lodges with a membership of nine thousand. Mr. Green became Supreme Chancellor of the Order in 1908.

Henry E. Braden is proprietor of the Astoria Hotel, in New Orleans, and a business man of ability.

Alexander Paul is a labor leader and is also engaged in the real estate and insurance businesses. He organized a regiment of colored immunes during the Spanish-American War and was foreman of the laborers in the building of the Cotton Centennial Exposition.

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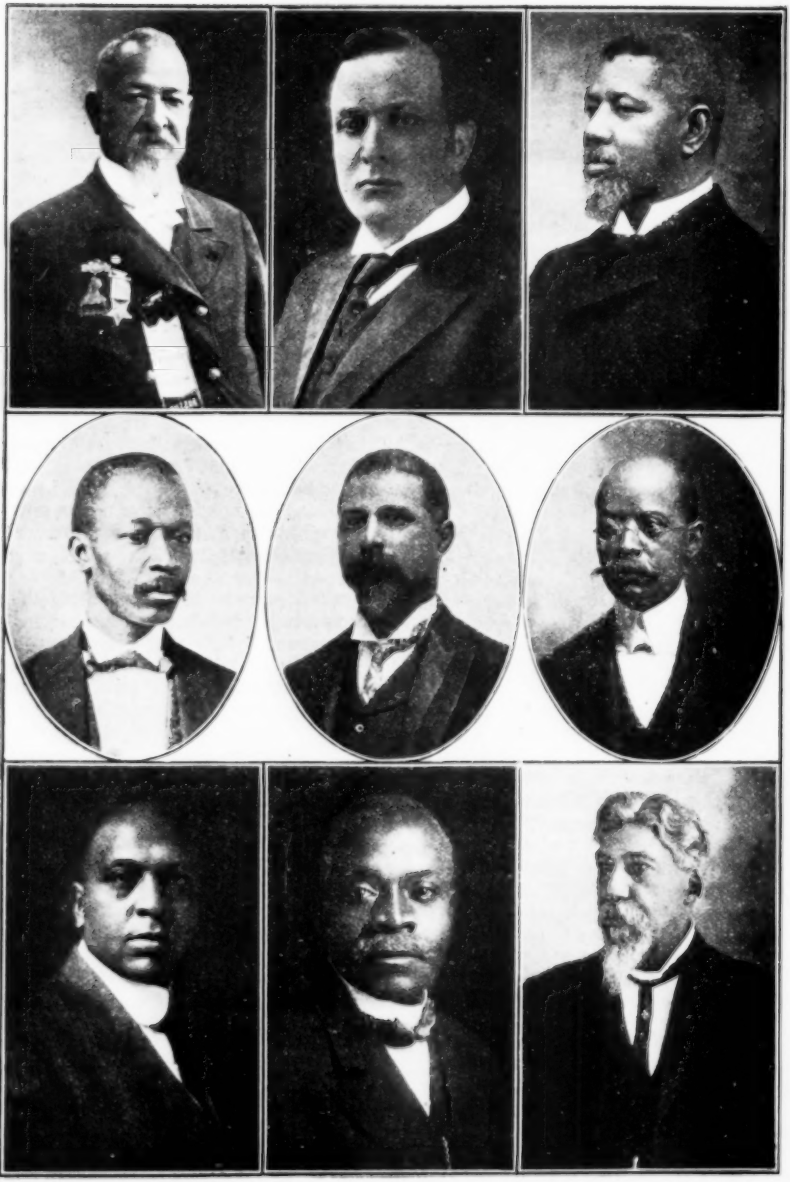
PROFESSIONAL MEN The dean of colored men in professions in New Orleans is James Madison Vance, the well-known lawyer. Few colored men are better known throughout the United States.

There are a number of physicians led by Dr. J. T. Newman, the Dean of the Provident Sanitarium for Colored People.

Dr. J. E. Mullen is another successful colored physician.

Dr. J. E. Willis is one of the best-known dental surgeons and among the first to open a dental office.

Mr. E. J. LaBranche is a pharmacist and compounds twelve thousand prescriptions a year. Seven physicians have offices in the building where his drug store is located.



THE LATE COL. JAMES LEWIS
HON. C. C. ANTOINE
H. E. BRADEN

DR. R. E. JONES
HON. W. L. COHEN
S. W. GREEN

A. DEJOIE, SR.
J. MADISON VANCE
A. P. WILLIAMS

REV. A. LAWLESS REV. H. H. DUNN REV. T. F. ROBINSON

WOMEN Two women may be mentioned especially. Frances Joseph-Gaudet is the founder of the Colored Industrial Home and School. Her plant is valued at $90,000 and in the last thirteen years has handled over eight hundred children. The school is entirely free from debt.

Mrs. S. W. Green is not simply the wife of her hard-working husband, but has served as bookkeeper when her husband was a grocer and since 1900 has devoted her time to building up the Knights of Pythias with him. She has charge of the office when he is traveling and is his private secretary.

Mrs. Geddes is partner in the leading colored undertaking firm in New Orleans. When her husband died she took his place and carried on his work.

Mrs. Williams is principal of one of the largest colored schools.

Miss Carter is a well-known soloist.

GRAND ARMY MEN There is a large and flourishing organization of the Grand Army of the Republic in New Orleans, arising from the fact that several regiments were recruited here during the war. On page 191 we present the leading officers.

MRS. GREEN MRS. WILLIAMS MISS C. CARTER MRS. JOSEPH-GAUDET MRS. GEDDES

MURDER

HORACE TRAUBEL writes in the Altoona (Pa.) *Times:*

"'A Negro looter was lynched.'

"Does that mean anything special to you? If the news item had read: 'A white looter was lynched,' would you have regarded it as a good omen?

"No. You'd have asked: Why don't they let the law take its course? And you'd also have said: If this lynching business ain't stopped all our civilization will go to smash.

"But no one has anything to say no matter what happens to a Negro.

"A Negro is guilty because he's accused. But you mustn't accuse a white man even if he's guilty.

"I read in the papers today that the State Department has sent a note to Austria objecting to the taking of the lives of certain white people in the destruction of the Ancona. But I don't believe I'll ever hear from the administration objecting to the lynching of a certain Negro at Hopewell.

"All the doubts are decided against the Negro. All the white people are given the benefit of every doubt.

"I've heard you object to Negroes whose skin is black but whose heart is white. But I've never heard you object to a law whose skin was white but whose heart was black.

"When Booker Washington died a cartoonist showed us his tomb covered with roses. And he put this phrase under the drawing: 'No color line here.'

"No color line for the dead. But every sort of color line for the living.

"The only way the Negro can escape your hate is by dying.

"If you're white you can do more or less as you please. But if you're black or brown or yellow, you're obliged to do just as the others please.

"The Negro looter was lynched. In fact, it wasn't proved that he was looting. Somebody said something was stolen. He was found in the neighborhood. The crowd concluded he was guilty and executed him.

"If the lynched man had been white we'd never hear the end of it. But I might have said he wouldn't be lynched. But when the victim is black the record of the atrocity is condoned by general consent.

"It's a pity we couldn't have been given a chance to choose our skins before we were born. If we knew we were to be born into a world in which skins counted for more than souls we'd have arranged to arrive with the right kind of fur.

"I remember a recent case of rape. Two of us were talking about it. 'Who did it?' I was asked. 'An Irishman,' I said, 'is charged with it.' He shook his head. 'I don't believe he's guilty.' And in the same talk not five minutes later the same man looking over an evening paper exclaimed: 'Here's another damned nigger lynched. Served him right.' He didn't say of the Negro what he so promptly said of the Irishman: 'I don't believe he's guilty.' He said: 'Served him right.'

"Anything that happens to a Negro serves him right. The Hopewell Negro had no right to be a Negro. Being a Negro served him right.

"Being a Negro means being potentially capable of every evil. Being a white man means being potentially capable of every good.

"Some people talk of Jews like other people talk of Negroes. Some people talk of Italians and Poles like other people talk of Chinamen. Some Germans talk of the English and some Englishmen talk of the Germans like other people talk of Africans and Fejees. But what does it all come from and go to?

"A little shift in your white parents and you might have been black. A little shift in your black parents and you

might have been white. All the Frenchmen might have been Austrians. All the Turks might have been Russians. I might have been a monkey in wildest Africa. You might have been a man eater in the South Pacific.

"That wonderful might have been. It saves some. It damns others. It both saves and damns without a reason.

"I might go to bed tonight white and wake up tomorrow morning black. My virtues of today would become my vices of tomorrow.

"I might be a white scoundrel and a black saint. But that wouldn't help me any if I was black or hurt me any if I was white.

"I've heard Negroes talk of the damned Christ-killers and I've heard Jews talk of the damned Negroes. Each of them forgot the other when remembering himself instead of remembering the other in forgetting himself.

"The worst exhibit of all is seeing the persecuted turn persecutor.

"But just as every animal has its enemy and is an enemy, so is it true that so far every man has a persecutor and is a persecutor. So every man has race hatred and is the victim of race hatred.

"If I had read that a white man was lynched at Hopewell I'd felt sorry for him. But when I read that a black man was lynched I felt sorry for myself.

"Thomas Paine said that where liberty and justice were not, there was his country.

"I say that that race which is hated is the race I love. I say that that race which is spat upon is my race.

"My ancestry is half Jew and half Christian. I have known times when the Jew in me was ashamed of the Christian in me. And I have known times when the Christian in me was ashamed of the Jew in me. And yet for the most part my ancestors have learned how to live together in me in love.

"I want the world to learn to live with itself in love. Black with white. Yellow with red. All with all.

"'A Negro looter was lynched.'"

We are in fact become a nation of murderers. As the University Commission on Southern Race Questions recently said, lynching has become "a contagious social disease" and "a habit." *The Spectator,* an insurance periodical, shows that murder is increasing in the United States and that southern cities particularly are centers of homicide. Of course we can trust the author of this article, Frederick L. Hoffman, to saddle most of this on the colored folk. But, says the New York *Evening Post,* "how inadequate this explanation is may be judged from one circumstance. We note that Baltimore had a homicide rate in the decade 1904-13 of only 4.6—while Boston had 4.8, Manhattan and the Bronx 6.1, Cleveland the same, and Chicago 9.3—in spite of the very large colored population of the Maryland city. The way in which the city is governed, and the laws of the State enforced, has fully as much to do with the matter as the composition of the population."

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AFRICA

ALMOST interesting series of reminiscences by an African missionary is being published in the *Atlantic Monthly.* Speaking of a Congo tribe she says:

"The Mpongwe people themselves are extraordinary in their grace and finish. Who can say for how many generations they have been in contact with the trader; and the American mission was busy among them as many as seventy years ago. They are people of a fastidious instinct, the nicest sort of instinct for true gentility; and there is nothing grotesque in their very modified aspect or in the modifications of their manner of life. Many of these old Christian women have an air of distinction for which one can hardly account—quite the 'grand manner;' and the women of the tribe generally are graceful with a grace not at all primitive,—a sophisticated, almost a morbid, grace. . . . . .

"The prettiest dress of the Mpongwe woman is a cloth drawn up under the arms, a scarf on the shoulders, and a handkerchief folded over the coiled hair in a high stiff fold set well up on the head, rather like a child's idea of a crown. There is a great fancy for purples and lavenders set off with shades

of rose and red and a sudden keen note of gilt. With black there will be a touch of most delicious bright green. A cloth and a scarf worn by a woman of beautiful gesture—and a Gabonnaise is always that—have a certain mutable charm; the movements of the body, the wind that blows from the sea,—these renew and display the folds of the garment so that the eye is intrigued."

Her pictures of the women are particularly beautiful:

"Anyuré and Aworé walk and talk together in the moonlight; they talk secrets, as they should. Anyuré's little head is flowerlike; she carries her chin high and looks about her with smiling eyes. Aworé is very dark and, of late, womanly; she is pretty too. Tonight in the moonlight I see some silver beads on her neck; they quite shine. Her black dress is figured with gay flowers; her hair comes down from under her flowered kerchief in close-set, stiff little twists. . . . . .

"You can't think how sweet the women of this country are. We have just come out from a nine weeks' quarantine from smallpox, and in all those weeks I had no other occupation than to go about in the villages and acquire affable Ngumba manners. The time was happy for me because the women began to love me, to be very sweet and maternal toward me. It is beautiful to see their gentle ways with me, whom they take, in spite of every protestation, to be a little girl."

Of the Africans in general the writer says:

"The African is exceedingly secret; his thoughts move under cover. There is an obscure sense of mental excitement in any vital intercourse with a people so secret. There is besides a mental excitement in ministering to such a passion for knowledge. I cannot hope to give you any complete sense of how they inarticulately clamor about me of an evening. Their very silences, when they wait with shining eyes, are clamorous. . . . . .

"Probably you must wonder sometimes, as I do often enough (but never with any sense of personal stake), as to the future of the African peoples. I don't know, my dears. I have not an idea. They wonder themselves; they have misgivings that haunt and shake them."

Of the future of the Africans she writes:

"Mr. Nevinson, in the August *Harper's*, very truly says that the African is not known to the white man. He is not. I have hardly a fixed conviction or an inference as fruit of this year's observation, but the missionary comes to feel that the African is known to God. He feels himself to be, he knows himself to be, one in an affair of three, and God is the third. And he knows himself to be necessary to that union. He is the friend of the Bridegroom."

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MISCEGENATION

THOSE who discuss the late principal of Tuskegee and his successor are being hard put to it these days to keep their racial balance. They welcome Mr. Moton because he is a full-blooded Negro; they praise Mr. Washington and explain him because he was a mulatto. "I do not understand the Americans," said a distinguished French visitor. "They tell me that only mulattoes amount to anything; but when I suggest more mulattoes they get angry."

A writer from Hawaii says of that country:

"The melting process has not as yet been sufficiently long-continued to permit conclusions. But it is true that the instruments and the materials essential to nature's experiments in racial association have for a considerable period been present here, and that no results distressful to a broad-minded observer are as yet apparent. And in the present time of universal unrest many persons may find satisfaction in contemplating the fact that in one neighborhood many races live without undue strife. The fact is especially significant when it is considered that the community embraces such widely different peoples as the Hawaiians, the Portuguese, the Chinese, the Japanese, the Koreans, the Filipinos, the Porto Ricans, the Negroes, and various Caucasian nationalities; all of which are

represented in considerable numbers among the approximately 60,000 residents of Honolulu."

The London *Athenaeum*, reviewing the Life and Letters of the late Samuel Coleridge-Taylor, tells how he was the son of a black West African, who graduated in medicine at the University College in London. He married an English woman, Alice Hare, and eventually died in West Africa.

"The lot of educating her son, therefore, fell upon the mother, whose influence for good was undoubted, and left its mark in the boy's uncommon charm of manner even to his last days. We need not, however, follow the career of Coleridge-Taylor in detail. Most who are interested know that in composition he was a bright and a shining light of the Royal College of Music, and that while still a student there he produced his masterwork.

"This last statement we regard as significant. Almost from his earliest youth Coleridge-Taylor was an apostle of color. He took the greatest pride in championing his father's race, and as he grew, so the idea grew with him, with the result that, had he been in a position to do so, he would almost certainly have quitted England forever, to settle in America, after his one and only visit to that country."

The Dallas (Texas) *Daily Times-Herald* has a letter from a white man lauding Frederick Douglass:

"Fred Douglass has been recognized for over fifty years by the greatest minds of all political parties as the greatest Negro that America has ever produced—and to our thinking the world, unless it might be, Toussaint L'Ouverture of Saint Domingo, who styled himself the greatest of blacks and Napoleon the greatest of whites.

"When we consider the conditions and the environments existing at the time of their living Washington's fame or greatness will compare with Fred Douglass, as will dusk to sunlight on a twilight day in June."

With the memory of these great mulattoes before the world, we are glad that Dr. Stephen S. Wise, of New York, has taken the *New Statesman* of London to task for its complacent acceptance of a Negro-hating picture play:

"As an American reader of *The New Statesman* may I be permitted to say how deeply disappointing it was to read under the caption of 'The Drama' in the issue of October 9th, a review of 'The Birth of a Nation' by Desmond McCarthy. I am not unmindful of the truth that dramatic criticism is not under the necessity of dealing with the moral problems involved in a play, but it would seem to me that any reviewer of 'The Birth of a Nation' ought to have felt what most fair-minded Americans have come to feel, that 'The Birth of a Nation' is an indefensible libel upon a race, that it is nothing less than an indictment of a whole people, the more damning because it purports to be historical and impartial. 'The Birth of a Nation' is not history; it is travesty. It is not realism; it is an abomination save from the viewpoint, perhaps, of sheer spectacular mass-production.

"We have earnestly striven in this and other cities to prevent the appearance of 'The Birth of a Nation' as tending to excite ill-will between the white and the black races. We have succeeded only in some cities, and I am ashamed to admit that we were able to do nothing more in the city of New York than to bring about, through Mayoral intervention, the elision of some of the most objectionable parts of the play. But it was a play that called not for modification but for the policeman's club. Some of us have wondered that the Negroes of New York and other cities have been patient enough to permit this vile spectacle to be presented from day to day without being roused to some act of violence.

"'The Birth of a Nation' is the sort of thing on the stage which makes such appeal to prejudice and partisanship and ill-will as to make inevitable a continuance of the state of war now obtaining in Europe. Every war in the end results from moral, or shall we say immoral, preparedness, even more imme-

diately than from that physical preparedness which is the expression of the other and deeper-seated preparedness."

The St. Paul *Pioneer Press* says editorially:

"If the Negroes who opposed the presentation of 'The Birth of a Nation' so strongly felt it incumbent on them to offer proof to the public that their race has progressed since the period covered by the much-discussed film play, they would need to seek no farther than Brown S. Smith, the Negro attorney whose masterful appeal won for them the partial victory which was granted by the City Council on Wednesday.

"Though surrounded by several well educated, cultured men of his own race Mr. Smith towered above them all by the force of his unique personality and the wonderful eloquence of his address. He spoke for nearly an hour to an audience which contained many who opposed his proposals most strongly, but he held the absolute attention of every listener. As he made his points, rounding them out with a touch of humor or pathos, or a burst of eloquence, he swayed and converted many of his auditors who had entered the council chamber with their minds set in favor of his opponents.

"There was more than the appeal of one man in his speech. Listening to his remarkable flow of words, the impartial hearer was forced to the conclusion that here was the sincere appeal of a race of men and women, with the same pride in accomplishment, the same depth of feeling, the same earnest desire to progress, that the white race possesses."

All of which goes to make the Rev. R. C. Ransom's "New Year's Prophecy" peculiarly opposite:

"I see dark visioned countenances
everywhere walking in the paths
of men erect and unafraid.
I see unwavering eyes look forth from
ebony faces no longer mantled with
an age-long grin,
But with a look of stern determination
and resolve.
I see a day of God, and not a day of
color or of race,
In which men trace with pardonable
pride the fading rays of oriental
sunshine in their veins."

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WASHINGTON

SOME striking last words of the late Booker T. Washington are coming to hand. When he knew that his days were numbered he is reported to have said:

"Don't make any noise about it. If my life has stood for anything, I desire to have it count for the carrying on of the work which I have begun."

In his last speech before the American Missionary Association he asked for more funds for the higher education of the Negro.

"In order to give the Negro youth in the South adequate facilities for obtaining thorough training in normal and college courses it will be necessary to increase the little more than $4,000,000 now being expended annually for Negro higher and secondary education to $10,000,000 or more. In other words, Negro higher and secondary education needs about $6,000,000 more annually than it is now receiving.

"At the present rate, it is taking not a few days or a few years, but a century or more to get Negro education on a plane at all similar to that on which the education of whites is."

In an article written for the *New Republic* and published after his death, he said:

"Segregation is ill-advised because

"1. It is unjust.

"2. It invites other unjust measures.

"3. It will not be productive of good, because practically every thoughtful Negro resents its injustice and doubts its sincerity. Any race adjustment based on injustice finally defeats itself. The Civil War is the best illustration of what results where it is attempted to make wrong right or seem to be right.

"4. It is unnecessary.

"5. It is inconsistent. The Negro is segregated from his white neighbor, but white business men are not prevented from doing business in Negro neighborhoods.

"6. There has been no case of segregation of Negroes in the United States that has not widened the breach between the two races. Wherever a form of segregation exists it will be found that it has been administered in such a way as to embitter the Negro and harm more or less the moral fibre of the white man. That the Negro does not express this constant sense of wrong is no proof that he does not feel it."

The comment of the Socialists on Mr. Washington's death is interesting. The New York *Call* says:

"The war is fifty years in the past. It is over. The wounds have healed. It is no longer necessary to lick the boots of lynching parties in order to be allowed to live. It IS necessary to fight that the rights of citizenship, of the franchise, of education, of the right to live their own lives be given to the Negroes. That fight was not Washington's fight. Other men are taking that fight up. But when Washington began his work his task was as great as the task of the present day fighters for absolute equality of opportunity for the Negro. And for the courage, the intrepidity, the heroism of that fight there is the greatest honor due the former illiterate, fatherless slave."

The *Appeal to Reason* adds:

"The career of Booker T. Washington is undoubtedly an inspiring indication of the possibilities of Negro development under favorable conditions. But it also reminds us that the salvation of the Negro race is not possible through the work of individual benefactors like Washington, or even through united racial action which is only a means of intensifying racial prejudice, but through united economic and political action to secure industrial and social freedom and opportunity for all men, regardless of race or color."

The *New Republic* has this complacent doctrine:

"A ruling race will never relax its grip upon the political powers in response to the moral and intellectual striving of a subject race. But a ruling race will countenance attempts on the part of the oppressed to increase their economic efficiency; partly because the members of the ruling race hope to profit thereby and partly because a ruling race affects to despise the purely economic field and whatever goes on in it. The subject race can elevate itself, through industry and thrift, without encountering any serious opposition."

When was there in America even the affectation of despising "the purely economic field?"

Listen to the answer of the Boston *Globe:*

"More freedom is needed; the colored people now want freedom to work. They want to be able to secure employment where there is work to be had.

"Certain unskilled positions are open to them. A woman can find openings in domestic service. A man can get placed as a porter or on an elevator, but if he or she is skilled, if the woman has qualified as an expert stenographer, if the man has an education which will put him above the ranks of the unskilled, both man and woman are likely to walk the streets of any city vainly, even when times are good. The trouble is not with the employers. Generally they are willing to have a good worker, no matter of what race. The trouble is with the other workers. The employer is usually quite frank in saying that the line is drawn by his employes.

"The situation is pitiable. The Civil Service is the only door open to the skilled colored person, and the army of applicants for Civil Service positions leaves only room enough for a few. A new emancipation is needed. The colored people need the freedom to work. Without it, the educated among them must either drudge or starve. Opportunity can only be open for them when those workers, who now deny them a chance, change their attitude."

MOTON

THE Montgomery *Journal* says of the Tuskegee Board of Trustees:

"It is understood that while the majority of the board—those members from the South—favored Emmet

Scott, the minority—those from the North, those who had not only given their moral but substantial support to the school and had made its great success possible in the wider field of usefulness to the race—were for Robert Maton.

"The *Journal* understands, however, that although the majority were for Emmet Scott, that the majority would have felt under the peculiar circumstances, an obligation to the minority to have given away and to have allowed Molton to have been named, but for Colonel Theodore Roosevelt, who took the southern view of the question of successor to Booker Washington, and that was that the principal should be a man known to the people here in Alabama, that he should command the respect and confidence of both races, and that he should not be a new and untried man.

"The fact that he was brought from another state, and from an institution not so popular with the people of the South as the Tuskegee Institute, but on the contrary one about which there have been misgivings, would tend to arouse suspicion in this section, which it would be necessary for the new principal to outlive; but in the meantime something might happen that would so discredit him and the institution that it would seriously endanger its future usefulness.

"It is idle to attempt to conceal the fact of the existence of a racial prejudice in the South."

Note in the above the deliberate misspelling of Major Moton's name.

The Montgomery *Advertiser* joined in this peculiar demand.

"The *Advertiser*, in its first editorial, said that Tuskegee was the greatest institution ever created by the Negro race or its representatives; it said then that Tuskegee was bigger and it was more important to the Negro race than Hampton. And it said then that Tuskegee should not be made the tail to Hampton's kite. Undoubtedly there must be some mutual interests between these two institutions, but it would hardly be the right thing to place at the head of Tuskegee a Hampton representative and to put him over the heads of men of capacity and availability who have labored faithfully and well for Tuskegee."

The Charlotte (N. C.) *Observer* says:

"The trustees seemed to have been appreciative of Scott's claims, yet it was considered the course of wisdom to transfer Major Moton from the head of Hampton Normal Institute to that of Tuskegee. It is to be hoped that time will vindicate the wisdom of this action and justify the choice of the trustees. But if the standard of Tuskegee institute is to be maintained and if it is to hold the useful place in the field of Negro education that was established for it by Booker Washington, the friendly sentiment and encouragement of the people in whose territory the institution is located must continue to be cultivated as it was under Washington."

Northern papers without exception praise Major Moton. The New York *Evening Post* says:

"As it is, there is now every assurance that Tuskegee will go on with as slight a break in leadership as possible, and will be carried on as an educational institution in precisely the spirit of Booker Washington. If Hampton can now find the right successor to Major Moton, it will be further gratifying proof of the ability of the colored people to develop high and worthy leadership."

The Boston *Transcript* adds:

"His long experience and never-ceasing study at Hampton Institute fit him admirably for the exercise of control at an institution all of whose teachers are of the colored race, and where no white man abides; and if the mantle of leadership of his race shall indeed fall upon his shoulders with the principalship of Tuskegee, it will be an advantage that he is a pure-blood Negro. No one will ever be able to say, in explanation of Moton's success, that he 'gets it from the white side.'"

And even the President of the United States writes:

"I have known something of the special work you have been trying to do for the people of your race and of

the spirit in which you have undertaken it, and I believe that your selection as the head of the Tuskegee Institute means the promotion there of the best, most practical and most hopeful ideas for the development of the Negro people."

At the risk of seeming ungrateful we would like to suggest to President Wilson that he find at least one new adjective for use in addressing the Negro race. We have heard that word "practical" before.

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NEGLECT

NOW and then the Episcopal Church awakens to the fact that it is doing very little to help the colored people. The *Churchman* says:

"There are 12,000,000 people in our whole country of African descent. More than three-fourths of these are in the South. The work of our Church in this section of the population has never been adequately stressed, despite the fact that the religious environment of many of the forebears of the present colored population must have been that of their masters. Hundreds of colored people were communicants of the Episcopal Church in the Colonial period, and they continued to be loyal and faithful to the Church until the time came when racial religious denominations came into existence. The racial Churches have achieved a great deal in the South. They have built colleges, high schools, academies as well as church buildings. They have prospered and succeeded, but they have isolated the population of African descent. The obligations of our Church to the colored people are convincingly handled in Archdeacon Denby's address at the Ninth Annual Convocation held in Memphis, Tennessee. The Church, although its work is small, holds to the principle of maintaining a close bond between the white and colored communicants of the diocese. More financial support should be given to the colored work of the Church. Expressions of good-will and sympathy are not enough. Sunday-schools must be established wherever there is a colored population, and an earnest appeal is made for the establishment of parochial schools with adequate financial support. By the Social Service Department of the Convocation the need of playgrounds for children in Southern cities is especially emphasized, and along with it is urged most justly the establishment of a juvenile court system for colored children."

A writer in the Columbia (S. C.) *Statesman* complains:

"Our State gives attention to methods, class of work, efficiency of teachers, character of teachers and the like, in our white schools, but spends hundreds of thousands of dollars a year on the education of the Negroes. The money spent is given as a 'conscience fund,' without giving a moment's consideration as to the results or consequences on the character of these people. It is too late and but the wail of idle dreamers to give consideration to 'not educating the Negro.' He is and will be educated somehow, rightly or wrongly. The money being spent is South Carolina's money and it ought to be spent judiciously and wisely. I have noticed from time to time the lax hours spent in numbers of rural Negro schools. That there ought to be regulated supervision is so apparent to my mind until it needs no argument. I am aware that in several towns and cities the Negroes have well regulated schools with competent teachers. That there are some such in the rural communities is admitted, but they are the exception which proves the rule. I believe every right thinking Negro who desires the genuine improvement of his race will welcome such a supervision."

Sidney J. Catts, candidate for governor of Florida, is very decided in his views as to Negro education. He opposes the appropriation given to the colored college at Tallahassee.

"I am opposed to higher education of the Negro in the South," said the gubernatorial candidate. "We all know there is no room in the South for the well educated Negro, no one wants a Negro for a lawyer or a doctor or a banker." If the Negro knows

enough to read his Bible his education is complete, in Mr. Catts' opinion.

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ACCOMPLISHMENT

MOST Americans know little of what Negroes have done and care less, but now and then their accomplishments get into print. The St. Louis *Post Despatch* says:

"That Lawton Avenue is Easy Street was becomingly demonstrated Monday evening when the colored people of St. Louis announced subscriptions of $68,947.80 to the colored branch of the Y. M. C. A. The subscription campaign lasted but 10 days. The subscribers consisted of 3,614 colored persons and 10 whites. A similar campaign recently conducted in Chicago which has a larger Negro population than St. Louis netted less money.

"Our reference to Easy Street is entirely complimentary. The colored people of St. Louis are as industrious as they are law-abiding. If the whites in St. Louis presented no more problems proportionately this would be the metropolis of the Happy Valley of Rasselas. Beggars, vagrants and street rowdies are rare among St. Louis Negroes. Law-breakers and criminals are few. Dependents in public institutions are not many. Mainly the Negroes care for their own sick and impoverished. The most successful money campaign ever conducted among Negroes adds to the respect which they have earned of their white neighbors."

The Louisville *Courier Journal* says of a Negro tenor:

"Hayes possesses a voice which makes the hearer forget all distinctions of color or condition, and think only of the great tenors of world-wide fame. It is robust in proportion, but wonderfully sweet in quality, adapting itself to the heroic measures of 'Aida' or the tender pathos of a ballad. It is but natural that some crudities remain in Hayes' style, for he is a very young man, and is too modest to think his musical education finished. In spite of these, his interpretations are intelligent, and even the most critical among his hearers recognized the fire of true musical inspiration. The principal numbers of his program were 'Celeste Aida' and de Grieux' air from 'Manon,' the first sung in Italian, and the latter in French, both languages being remarkably rendered."

A Chicago paper has this:

"A. J. McKelway told Mrs. Inez Haynes Gillmore of some of his experiences fighting child labor in the South.

"It has to do with suffrage—with Negro suffrage. It happens that the children who work in the Georgia mills are almost all white. The Negroes are paying more attention to farming and to buying land and so avoid the mill towns. When child labor came up for discussion in the Georgia Legislature a short time ago the members were limited to three-minute speeches. A Negro legislator arose.

"'Mr. Speaker,' he began, 'I am not much interested in this, for our Negro children don't work in the mills. But we've legislated here for the beasts of the earth, for the birds of the air, the fishes of the sea, and so I'm in favor of legislating for the little white children of this State.'"

The Pittsburgh *Courier* says:

"We have reliable information that among the heroes of the recent Sandusky street fire must be included an unknown Negro. This man of black skin entered the burning building and rescued the screaming girls—all white—and without remaining to give his name or residence lost himself in the crowd and went away.

"Witnesses who saw his work declare that he was the most modest of all. That he went in time and again in face of the death trap and brought out suffering and gasping girls, while other men looked on. This Negro, whoever he is, must go down as a hero, as white at heart as any who braved the dangers of that awful conflagration; he must be reckoned among men whose hearts are large enough to forget color or race when humanity is suffering. If his name is never learned, his work will endure as an example of a man with a heart full of love for humanity—and the color of his skin

makes no difference with Him who, in the finality of things, will give credit where credit is due.

"The daily press failed to mention this Negro or his work, and we give it mention now as a reminder that heroes are not made by newspapers."

All of which leads us to quote the Chinese poet, Pai Ta-shun, on "Brotherhood:"

"The One bethought Him to make man
of many-colored dust,
And mixed the holy spirit in
In portions right and just;
Each had a part of mind and heart
From One Himself in trust.
'Thus came the brown and yellow men
And black and white and red,
So different in their outer look,
Alike in heart and head,
The self-same earth before their birth,
The self-same dust when dead."

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MISCELLANEOUS

"OF the six million South Africans only one million have votes, and the five millions demand Imperial interference, not to assert a sentimental right merely, but to recover the bare human right to which every man born into the world is entitled, namely, the right to occupy and live by tilling the land.

"Of this right the voteless millions of His Majesty's black subjects are ruthlessly deprived by the South African Parliament, in which they have no say. Last year the Union Parliament passed the Native Land Act, under which natives can neither purchase nor lease land. The effect has been that numerous farm tenants, whose tenancies expired during the past twelve months, have been rendered homeless, since the law does not permit them to settle anywhere on a farm except as servants; and white farmers did not hesitate to take advantage of this law to exact unpaid labor from the natives.

"Paul Krüger had a law in the Transvaal which debarred Asiatics from purchasing land in his Republic; yet Paul Krüger, in all his alleged wickedness, never proposed anything half so drastic as to fine a farmer one hundred pounds for allowing a landless Indian to plough or graze his horse on a farm. This General Botha does to the aborigines of the country under the 'protection' of the British flag.

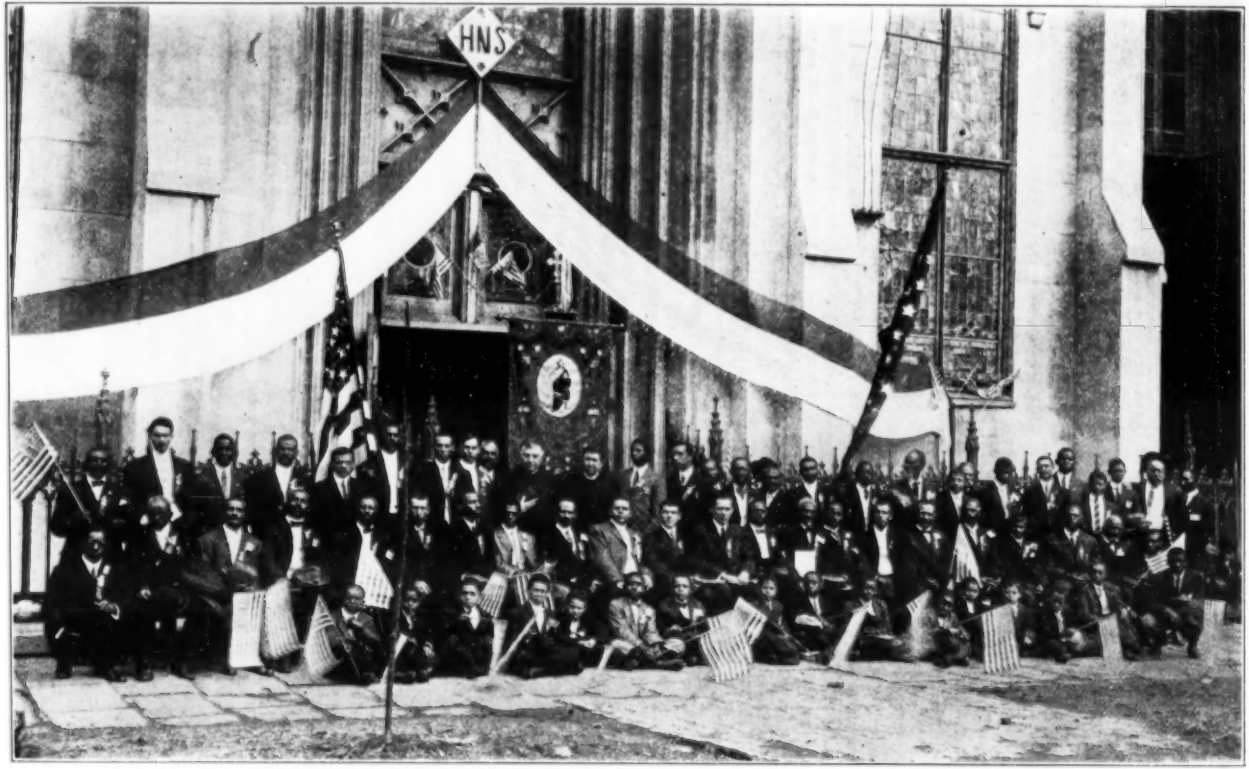
"The Imperial Government, which went to war against Oom Paul to secure justice for whites, tell us they cannot interfere to secure justice for blacks.

"It would therefore seem that we enjoyed more protection before we became British subjects, and that now that we are under the Union Jack, Parliament in our native land, in which we have no voice, is at liberty to unjustly tax and enslave us."—Sol T. Plaatje in the *Brotherhood Journal*, England.

"We exend our heartiest congratulations to THE CRISIS, Dr. W. E. DuBois editor, which has crossed the line of self-support. THE CRISIS is just five years old, and has a circulation of 35,000 copies, and is now meeting all expenses, including the salary of the editor, business manager and office rent; in fact, every item connected with the paper. This is fine. We do not know another paper in the country edited by a man of our race that has achieved this point of success. There are others that are self-supporting, but they do not pay anything like a comfortable salary to the editor. We most sincerely congratulate Dr. DuBois and wish that THE CRISIS may live long.

"THE CRISIS occupies space in one of the best buildings in New York City, on Fifth Avenue, and has in every way a well-appointed office. The paper hopes to have a 50,000 circulation by the first of April next, and we sincerely trust that Dr. DuBois and the staff of THE CRISIS will not be disappointed.

"If THE CRISIS has reached the point of self-support, why may not the *Southwestern Christian Advocate* with its strong constituency? Brethren, it is up to us."—*Southwestern Christian Advocate*, New Orleans, La.



SOCIETY OF THE HOLY NAME, ST. KATHERINE CATHOLIC CHURCH, NEW ORLEANS

BARN DANCE OF THE YOUNG MEN'S TWENTY CLUB, NEW ORLEANS

THAT CAPITAL "N"

FROM time to time persons write us for a brief statement of the reasons for capitalizing the word *Negro*.

The ordinary rules of capitalization enjoin the use of a capital letter for all proper nouns, all names of tribes, races, sects or organized bodies of men.

For this reason the word Negro when referring to a race of men has always been capitalized until late in the Nineteenth Century. With the defense of Negro slavery in those days there grew up the custom of using the small letter for the word since Negroes were looked upon as "real estate" or as moveable property like horses, cows, etc.

At the same time the great increase in printing and use of printing machines led to a disuse of capital letters in many cases where they had formerly been used and a great distaste to resorting to them among printers of English. Consequently the rule books used in most printing offices today say that capitals shall be used for the names of all nations and races "except Negro." This has been defended by saying that Negro is not the name of a race but the description of the color of a people, being correlative with white, yellow, etc.

This argument is manifestly false. Black is the correlative of white and Negro does not describe color since all the persons designated as Negroes are by no means black, even in Africa. If, therefore, we follow analogy we cannot refuse to capitalize Negro when we capitalize Caucasian, Malay, Indian, Chinese, etc. Not to capitalize Negro under such circumstances is a direct, and in these days a more and more conscious, insult to at least 150,000,000 human beings and no person or institution will persist in this insult if they realize that these people regard the usage as such.

OLD SARUM

OLD Sarum was an English town dating from Roman times. From 1295 to 1832 it sent two members to the English House of Commons despite the fact that from the Sixteenth Century the village was a heap of ruins. Old Sarum became a by-word for misrepresentative democracy. Let no one think that we have outgrown the rank injustice of misrepresentation.

It is difficult to get the figures of election returns in the South. Since this Association made revelations some few years ago, the returns of congressional elections are no longer published in the *Congressional Record!* If, however, we depend upon the *World Almanac* we may gather many lessons.

Take for instance the presidential election of 1912 and let us compare South Carolina and Massachusetts, two hereditary friends. To choose her eighteen electors Massachusetts cast 488,156 votes; South Carolina cast only

50,348 votes, but for these she sent nine electors to the electoral college. This means that the South Carolinian cast five votes to the New Englander's one.

To this we may add the following facts:

Georgia and New Jersey each had 5 electors.

Georgia cast 121,532 votes for hers;

New Jersey cast 432,534 votes for hers.

Louisiana casting 79,372 votes had 10 electors;

Rhode Island casting 77,624 votes had 5 electors.

Oregon casting 137,040 votes had 5 electors.

Kansas and Mississippi each had 10 electors;

Kansas cast 365,444 votes for hers;

Mississippi cast 64,319 votes for hers.

Alabama and Minnesota each had 12 electors;

Alabama cast 117,888 votes for hers;

Minnesota cast 334,219 votes for hers.

New York cast 1,587,983 votes for her 45 electors;

Georgia (14), South Carolina (9), Alabama (12), and Mississippi (10), cast 354,087 votes for their 45 electors.

Congress has just convened with the South still in the saddle, still leaders on the floor and heading all important committees. Why? Because in the congressional election of 1914 equal representation under the laws was a farce in the South. Let us compare for instance Alabama and Minnesota. Each elected ten members of the United States House of Representatives. The votes cast in the elections were as follows:

ALABAMA.

		Total Vote
1st district	—Grey elected	4,681
2nd "	—Dent elected	7,470
3rd "	—Stegal elected	7,951
4th "	—Blackmor elected	5,441
5th "	—Heflin elected	8,100
6th "	—Oliver elected	10,718
7th "	—Burnett elected	16,781
8th "	—Almon elected	6,314
9th "	—Huddleston elected	8,072
		75,528

(One Congressman at large.)

MINNESOTA.

		Total Vote
1st district	—Anderson elected	36,479
2nd "	—Ellsworth elected	34,180
3rd "	—Davis elected	36,832
4th "	—Van Dyke elected	30,786
5th "	—Smith elected	30,929
6th "	—Lindebergh elected	32,378
7th "	—Volstead elected	28,815
8th "	—Miller elected	28,059
9th "	—Steeverson elected	31,662
10th "	—Sehall elected	32,691
		322,811

Mississippi and Kansas make an even more striking comparison:

MISSISSIPPI.

1st district	—Candler	5,271
2nd "	—Stephens	5,169
3rd "	—Humphreys	2,168
4th "	—Sisson	4,899
5th "	—Witherspoon	6,952
6th "	—Hamson	6,620
7th "	—Quinn	3,702
8th "	—Collier	2,404
		37,185

KANSAS.

1st district	—Anthony	61,127
2nd "	—Taggart	68,133
3rd "	—Campbell	74,395
4th "	—Doolittle	50,821
5th "	—Helvering	54,981
6th "	—Connelly	58,190
7th "	—Shouse	69,851
8th "	—Ayres	46,185
		483,683

It would seem that each Mississippi voter (and only white men vote in Mis-

sissippi) casts thirteen votes where a Kansas voter casts one. We ask in all candor how long is Republican government going to endure under such circumstances? How long is this, the most burning question of American democracy, going to be "let alone" by patriotic Americans?

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THE SLATER FUND

THE last report of the John F. Slater Fund shows that during the last thirty-three years this Fund has distributed $1,625,000 among Negro schools. The annual appropriations have risen from $16,250 in 1882-83 to $69,250 in 1915. The appropriation this year was divided among sixty-eight schools, five counties and thirteen summer schools.

There can be no doubt of the great good accomplished by this benefaction and we are glad to know that a part of the Peabody Trust is to be turned over to the Slater Board for the rural schools of the Negro race. This will probably amount to several hundred thousand dollars.

There is, however, one aspect of the Slater Fund administration which gives us concern. We note that in 1913 there was an unexpended balance of $45,000 and that after the expenses of the year 1913-14 had been paid there was a balance of over $80,000 carried into the new fiscal year. This means apparently that half the income for the last year was unexpended. It seems to us that this is a mistake; that when one considers the tremendous needs of the colored race it is too bad to have the few agencies working for the race not used to their full capacity.

We would like especially to call to the attention of the Slater Fund the need of systematic and scientific study of race problems in America. The Slater Fund has long appropriated a very small amount, $2,000, to such study. Is not the time ripe now to make an annual appropriation of at least $25,000 for real study; to put such study on a scientific basis, to make it not simply a matter of discussion like the Southern Race Commission (where no black man can get a hearing), but to make it a real, catholic and fair inquiry into the facts of race life and race contact?

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GERMANY

SOMEONE writes to ask what the effect on the Negro will be if Germany should triumph in the present war. We do not for a moment pretend that the German people are ogres and the Allies saints, but we confess that based on unchallenged records there can be no doubt that Germany's attitude toward colored races is indefensible.

Lewis R. Freeman says in the *World's Work:* "In Damaraland between the years 1904 and 1907 as the consequence of the killing of a single child the Germans wantonly did to death 30,000 Hereros, a simple pastoral tribe of scant fighting capacity. Never since Nero and Attila had there been a parallel to Von Trotha's infamous order of extermination.

"'Within German borders' read the proclamation of this Teutonic barbarian 'every Herero with or without rifle, with or without cattle will be shot. I will take no more women or children. I will drive them back or have them fired on.'

"For several years Germany seemed actually to be trying to make Damaraland a 'white man's country' by killing the blacks. It has reaped in failure the logical harvest of this sowing of brutality."

On the other hand the New York *Nation* has an article that tells us of the peculiar affection of the colored races for France:

"The brilliant success of the French in handling such soldiers is largely due to something entirely wanting to Germans in their dealings with subordinate races. It is something which even the Englishman's fair play does not altogether supply. It is the hand-to-hand comradeship of officers and men."

Small wonder that a black and wounded Senegalese writes from the hospital: "Next spring we blacks will give our lives again and show we are worthy to fight beside our white brothers for the defense of France. If I have been able to be somebody in my country, it is owing to the lessons of my French masters."

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A LIBRARY

"SOME friends of native races on both sides of the Atlantic have proposed that a small Lending Library, containing authoritative works upon the treatment and progress of the Negro race, together with books by Negroes, should be established in London, and, with the sanction of the Committee of the Anti-Slavery and Aborigines Protection Society, the Library will be housed—at least for a time—in the offices of that society.

"A commencement is being made at once with a grant of books from the United States which Dr. DuBois is kindly arranging to send, and it is hoped that the library will be available for use at an early date.

"Will those who may be able to give standard works upon the question forward them to:

The Secretary,
Anti-Slavery & Aborigines Protection Society, London."

THE CRISIS asks contributions of books for the above purpose. Volumes sent to us, will be acknowledged and forwarded.

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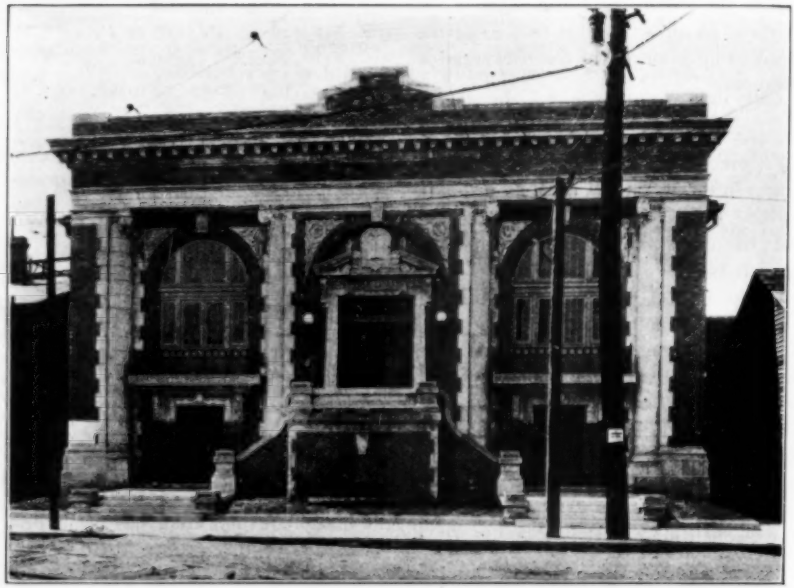
"LIES AGREED UPON"

TO many men history is a matter of convention and prejudice. *Current Literature*, for instance, succeeds in writing two whole pages on "rag-time" without mentioning the Negro race. A Connecticut paper makes Coleridge-Taylor an Australian. Hundreds of men of Negro blood have had their achievements lost to the race because the matter of their color has been conveniently forgotten since their death. In this way one easily sees what a certain E. S. Cox, a "graduate student" of Vanderbilt University means when he announces jauntily that all human culture has risen from white folk; the colored races have contributed nothing to civilization and when white races become mixed with colored blood they "decline." It is hardly necessary to argue with such a man. One may simply say flatly that the thesis is absolutely false and can only be maintained by claiming as "white" every group and every individual that has given anything to human culture. With this method the Egyptians, the Abyssinians, the East Indians and three-fourths of the African peoples and all of Mediterranean races become "white." Such a definition is nonsense. Civilization started with colored races and colored races and colored men have always been among its greatest standard bearers, the "graduate student" to the contrary notwithstanding.



NEW COLORED PUBLIC LIBRARY, NEW ORLEANS

COLORED NEW ORLEANS

By V. P. THOMAS

NEW ORLEANS has had colored people in it almost from the day of its foundation in 1717. At least since 1769, when an English shipload of African slaves was brought here and with it the first visitation of yellow fever, there have always been colored people in New Orleans. But history of the colored people of New Orleans is generally dated from 1814-15, when there had got to be quite a large number of free people of color and there were among them such notable characters as Hippolyte Castra and Nicol Riquet, men who had attained some education and who were counted among the patriots of their day. The fields at Chalmette, where the centennary of the Battle of New Orleans was celebrated only this very year, show a number of tablets telling of the positions occupied by battalions of men of color who took valorous part in the decisive contest between the Americans and the British soldiers January 8th, 1815. Although they had been under the lash of race prejudice all the time before, these free men of color all embraced the idea voiced in the cry "Courons vaincre, mes fréres, nous sommes tous nés du sang Louisianais!" and following General Jackson proved themselves sons of Louisiana indeed by the splendid service they rendered their country and their state.

The written history of New Orleans which one finds in the hands of the children in the schools of the city does not include any names of these colored men, and but for manuscripts, papers, pamphlets and the like saved from that day, and traditions of generation after generation of the race down to the present there would be nothing upon which the colored people of today in this city could prove their title to remembrance as worthy citizens.

Down to 1863, the colored people

who made history for the race were known as "free men of color" and Creoles. Many of them had acquired much wealth and lived in good homes, sending their children off to school in France and other European countries. With good education and the spirit of liberty, equality and justice filling their hearts, those sent off would come back in due time and become leaders of their race. In the industrial arts, the colored Creoles led all others in the city of New Orleans and the State of Louisiana for years and were acknowledged to be the best artisans of every kind for the construction of buildings and the manufacture of articles of trade and commerce. In proof of this, there is an abundance of evidence in the shape of buildings which were the handiwork of colored architects, brick masons, carpenters, plasterers, and slaters in every section of the city of New Orleans.

Some of the largest and best business houses of the "Crescent City" of various kinds at the present time here had their origin in the business and commercial enterprises of colored men years ago. While the businesses have changed hands and the names of business places have also been changed, they are nevertheless landmarks, as it were, of the enterprises of the 4,000 families of free people of color in their 5,000 dwellings in the city and State as given in the census of 1850.

The leadership of the free people of color continued until about 30 years ago, when, like their compatriots of the white race, the loss of fortune and prestige due to the Civil War retired many of them from the front. The free people of color here lost in proportion as much as the white people did by the war. With their retirement the leadership of the colored race largely fell to the lot of others whose work and efforts in various lines this number of THE CRISIS undertakes to relate in part.

Before taking up the colored people of today, we may recall the names of some of the members of the race who became so notable that even the strongest prejudices have not been able to keep their work and worth out of the history of the city—Aristide Mary, Thomy Lafon, Dr. L. Roudanez, Paul Trevigne, Widow Bernard Couvent, Victor Sejour, Arthur Esteves, Armand Lanusse, Joanny Questy, Lolo Mansion, Decoudreau, Basile Crocker, Adolph and Armand Duhart, Eugene

NEW ORLEANS UNIVERSITY

Warbourg and Daniel Warbourg, Alexandre Pickhil, painter, Joseph Abeilard, architect, Jules Abeilard, E. J. Edmunds, N. Rillieux, inventor of vacuum pan centrifugal, Antoine Dubuclet, Oscar Guimbillotti, doctor, Alexandre Chaumette, doctor, Francois Boisdore, Pierre Cazenave, Francois Escoffie, Severin Lataure, Leoni Monthieu, the Soulies, the Delassizes, the Bores, the St. Amants, the Sincyrs, Barjons, Fonvergnes, Beauvers, Brulés, Castelins, Colastin Rousseau, Savary, Populus, and others.

Today New Orleans is a city with a

THE PYTHIAN TEMPLE, NEW ORLEANS

colored population of nearly one hundred thousand people, men, women and children. The blood in the veins of her colored people is a mixture of the blood of every nation, but primarily it is African and European. Not more than about a third of this colored population is without trace of European or other than African blood in their veins, and it is a matter of fact that pure African people in New Orleans have not increased in number in many years.

This is due first to the discontinuance of the traffic in African slaves and later to the intermarriages between the mixed bloods and the pure African,

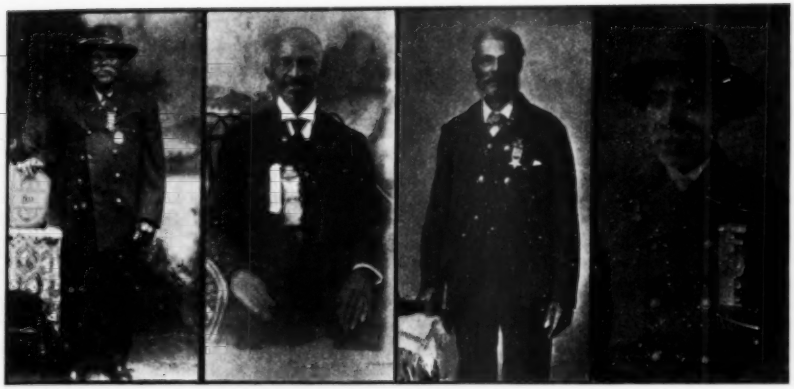
LA BRANCHE'S DRUG STORE

immediately following the proclamation of freedom for the slaves in 1863.

This colored population with representatives showing unmistakable evidences of the same qualities possessed by the best representatives of the white or other races here has not been allowed to feel that it is any improvement on those brought here for servitude during the days of African slave trade. Notwithstanding everything that has been done to have the colored people believe that they are natural hewers of wood and drawers of water, fit to do menial service only, and nothing else, they have made many friends and converted many people to the belief that with equal chance and opportunity they can fill the places of men among men in every calling pursued by their neighbors.

The task of succeeding in spite of

ASTORIA HOTEL, NEW ORLEANS



Charles Moran F. C. Antoine B. Ulger F. C. Taylor
GRAND ARMY LEADERS

the many difficulties incident to race and caste prejudices has been a very hard one, but notwithstanding this fact there are in the city of New Orleans today nearly 2,000 pieces of property owned by colored taxpayers. Nearly six thousand colored men paid the poll tax of one dollar for the year 1914. There are a considerable number of colored college graduates, men and women. There are practicing physicians, sick nurses, dentists, pharmacists, lawyers, ministers of the gospel, teachers in the colleges, high schools, and common public schools, in music, in mechanics, in medicine and pharmacy. There are undertakers and embalmers, electricians, plumbers, carpenters, building contractors, architects, painters and decorators, plasterers, bricklayers, slaters, blacksmiths, wheelwrights, coopers, cabinet makers, grocers, proprietors of shoe stores and novelty stores, real estate dealers, jitney bus owners and transfer wagon owners; colored men are employed in the federal service, the post office, internal revenue department, department of justice, and customs department. There are dairymen, butchers, truck gardeners, dealers in moss and hides, etc. There are caterers, bakers, confectioners, barbers, tailors, shoemakers, cigar makers, musicians in bands, sail makers and boat builders. In this city there are 17 drug stores and dispensaries owned and conducted by colored people whose stocks are declared to be worth not less than 75 thousand dollars. In the industrial in-

C. DUPRE'S DAIRY FARM

surance business there are two large concerns. There are quite a number of successful undertakers and embalmers, the Geddes and Moss firm being rated among the best equipped establishments of the kind—white or colored.

There is no end to the number of societies, clubs and the like, beginning with L'Economie, a society organized by free people of color in 1836, and whose hall and fixtures are conservatively estimated to be worth over twenty thousand dollars. The president of this society for the past twenty years has been Hon. Walter L. Cohen. There are at the present time seven schools which combine the high school and college work: Straight, New Orleans, Leland Southern (recently opened by the benevolence of Mother Katharine Drexel of the Order of the Blessed Sacrament), Luther College and Guillaume College, whose combined enrollment in 1914 was nearly two thousand students. There are 16 public schools for colored children, with 175 colored teachers and 8,164 pupils, the Thomy Lafon with 28 teachers and 1,600 pupils being the largest of the number. Mrs. Sylvanie F. Williams whose picture is in this number has been its successful principal for years. As yet the City of New Orleans has no public high school for colored children, the 8th grade being the limit in the public school system for the race. Several attempts have been made to secure from the school board a colored high school but without success. One of the new colored public schools proposed is to be named in memory of the late Col. James Lewis.

Although the city has not allowed the race any high schools, or night schools, the colored people with the aid of missionary associations and churches are managing to keep in college a fair proportion of their girls and boys who have finished the common school course and to see many of them graduate in the normal or high school department of these sectarian colleges. Many of the professional men and civil service employees who are making their mark are products of these colleges.

Enough has been said to make clear that with all the handicap of expense for education, and the handicap of unequal opportunities for advancement in other things, the colored people of New Orleans can lay a just claim to being part and parcel of the race that has made such wonderful progress in the past fifty years.

THE COLORED CREOLES OF LOUISIANA

By JOSE CLARANA

WHAT is a Creole? If I remember rightly George W. Cable, the most popular interpreter of Louisiana to the American novel reader, defines this word as the generic name of the white Louisianans of Latin stock, but generously adds that people of African blood have, with the tacit approval of the whites, assumed the title. This definition of Creole is no doubt highly satisfactory to a public which understands that an American may be anything but a Negro; the descendant of African blacks being always just a plain denationalized "Negro," even if he is a white man. As a matter of fact, the French CREOLE, like its Spanish cognate, simply means NATIVE and, far from having to do only with white people and their things, it is the name of the patois which the African blacks made from the language of their original masters in Louisiana and the French West Indies. A Creole, therefore, may be a pure white man, but as this class in Louisiana has been largely assimilated with the immigrant from the North, the task of preserving Creole traditions has been left mainly to those members of the French speaking Roman Catholic population whose color or personal inclination makes it

unnecessary for them to resort to the parish records or the courts in order to establish their racial identity.

Among the colored Creoles of New Orleans are many who might, if they chose, follow the example of countless others and satisfy the law in Louisiana or the public talk elsewhere as to their whiteness, but, proud of a history without blemish and hopeful of a future worthy of a people conscious of their own strength, they prefer to remain one of the most unique parts of the cosmopolitan American whole. The products of a system of slavery far more humane in spirit, though often quite as bestial in its application, as was slavery in Georgia and Alabama, the Creoles are for the most part descended from people who had won their freedom before the Louisiana Purchase and recruited in considerable numbers from free slave-holding people of color who had emigrated from Santo Domingo with whites who could not remain in the empire of black Dessalines.

These were the people who gave to the world Alexandre Dumas and other distinguished Frenchmen. For a time they found the soil of Louisiana congenial to their development, but they were more and more hampered and cramped by the increasingly repressive laws which, beginning with the first American Governor, Claiborne, from Virginia, had at the outbreak of the Civil War reached the point of preventing a free person of color from walking in the streets without a permit. Nevertheless, these men were forced to enroll in the Confederate Army, but were happily soon to sacrifice their blood, as did the noble Captain Andre Caillouk at Fort Hudson, for a far worthier cause. Two complete regiments and officers for a third did they form, under the command of General Butler, defending the American flag as valiantly, and, as events have shown, with as little reward as they had received for their services at Chalmette in 1814.

From the defeat of the English in 1814 to the capture of New Orleans by General Butler, many of the free colored people of Louisiana had emigrated to Mexico and to Haiti. Of those who came to New York, a conspicuous example has recently been mentioned in the newspapers. Some went to France for their education and stayed there, as did the late Mme. Lamotte, directress of a young ladies' academy at Abbeville, and Edmond Dédé, a black who for twenty-seven years directed the orchestra in the principal theatre in Bordeaux.

Those who remained in Louisiana maintained their Société Economique for the better classes, and the Société des Artisans, some of whose members found time to compose verse while working at their trades or walking in the streets by the leave of the "superior" race. As early as 1832, Mme. Bernard Couvent, a pure black probably of African birth, bequeathed an estate for the education of orphans in an institution which exists today. Norbert Rillieux invented the "vacuum pan," an invaluable accessory in the manufacture of sugar. The brothers Lambert composed their music and played with Gottschalk in the Theatre d'Orleans. Eugene Warbourg, the sculptor, made his busts of local celebrities and executed his bas-reliefs of Uncle Tom's Cabin for an English duchess. Dr. Roudanez founded his daily *Tribune*. Lafon, Mary, Mercier and others did so well in business that they were able to devote large sums to philanthropic purposes. And the Citizens' Committee, founded in 1890, has fought a seemingly hopeless fight against every effort to curtail the liberties of people who cannot or do not want to be "white." For the spirit of the Creole is expressed in the words of M. Desdunes in his book "Nos Hommes et Notre Histoire;"* "We believe that it is nobler and more worthy to fight at all hazards than to appear passive and resigned. Absolute submission increases the power of the oppressor and casts doubt upon the feeling of the oppressed."

* Arbour & Dupont, 419 St. Paul Street, Montreal. Price one dollar.

National Ass'n for the Advancement of Colored People

ANNUAL MEETING

THE Annual Meeting of the Association was held on Monday, January 3rd, in the Assembly Room of the Society for Ethical Culture, New York City. The following directors to serve three years were elected:

Mr. George W. Crawford, New Haven; Bishop John Hurst, Baltimore; Mr. Paul Kennaday, New York; Mr. Joseph Prince Loud, Boston; Dr. William A. Sinclair, Philadelphia; Mr. Arthur B. Spingarn, New York; Mr. Charles H. Studin, New York; Miss Lillian D. Wald, New York; Rev. G. R. Waller, Springfield, Mass.; Mr. Butler R. Wilson, Boston.

The reports of officers will be printed in the March CRISIS.

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ANNUAL CONFERENCE

THE annual conference has been changed from February 12th and will be held during the week of February 20th.

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PRIZE CONTEST

RETURNS from the Prize Contest amounted to almost five hundred dollars. The branches winning prizes were Pittsburgh, Northern California, Des Moines and Providence. Pittsburgh rolled up the largest membership, winning the Grand Prize, a scholarship of two hundred dollars offered for the year 1916-17 in any American institution of higher education above high school grade to which the candidate chosen is eligible, the candidate being a boy or girl selected by the successful branch on the basis of character and scholarship. With its enrollment of six hundred, Pittsburgh now ranks third among our branches, although it is one of the youngest.

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ST. LOUIS

THE St. Louis Branch is about to file an injunction suit through its attorneys, Messrs. Phillips and Vaughn, to enjoin the Board of Election Commissioners from holding an election on February 29th for the segregation of colored people provided for by initiative petition. The basis of the suit will be the contention that the constitution of the State of Missouri does not allow the people of St. Louis to legislate by means of initiative; therefore, any ordinance enacted by the initiative will be invalid. That the attorneys of the branch are correct in their contention is the opinion of some of the best legal minds of St. Louis who hold with them that the initiative and referendum provisions in the new charter adopted by St. Louis by special election in 1914 are invalid and not granted the city under the state constitution. Among the attorneys who concur in this opinion are former City Counselor, Chas. W. Bates, and Messrs. Schnurmacher and Judson & Green.

The Board of Aldermen has held up the bill appropriating over $73,000 to pay the expenses of the special election to submit the question of segregation and has adjourned for two weeks.

According to the St. Louis *Republic*, Mr. Wayne E. Wheeling, Secretary of the Mutual Welfare Association, the organization which is endeavoring to segregate colored people, was placed under arrest charged with using seven hundred dollars of the funds of the organization.

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OFFICERS

AT the January meeting of the N. A. A. C. P. the following officers were elected:

National President, Mr. Moorfield Storey.

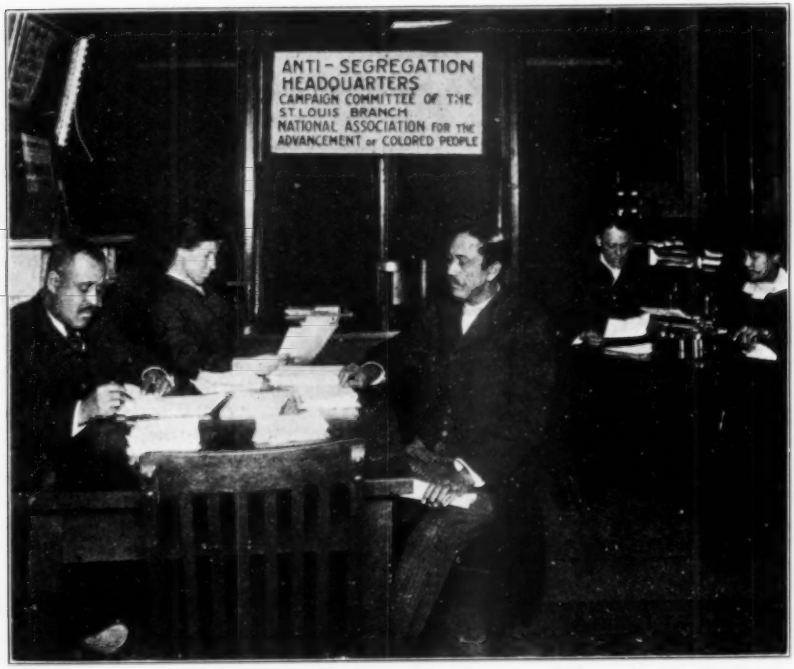
Vice-Presidents: Mr. Oswald Garrison Villard, Rev. John Haynes Holmes, Mr. John E. Milholland, Mr. Archibald H. Grimké, Miss Mary White Ovington.

Chairman of the Board of Directors, Dr. J. E. Spingarn.

Director of Publications and Research, Dr. W. E. B. DuBois.

Treasurer, Mr Oswald Garrison Villard.
Temporary Secretary, Miss Mary White Ovington.

The resignation of Miss May Childs Nerney as secretary was received "with deep regret. When Miss Nerney joined the Association we had four branches and three hundred members. At present we have sixty-three branches and locals and nearly ten thousand members. No small part of this increase has been due to Miss Nerney's energy and devotion."



THE "JIM-CROW" CAR

AN N. A. A. C. P. INVESTIGATION, PART III.

By T. MONTGOMERY GREGORY

WHAT of long-distance travel? What accommodations are provided colored persons for sleeping and dining on these trains in the South? Are there any Pullman accommodations? Let us see.

Dr. X and his wife of a southern city not far from Washington are leaving to attend Dr. B. T. Washington's funeral. The doctor telephones to the ticket agent for a sleeping-car reservation to Montgomery, Alabama, and is informed that it will be reserved for him. He reaches the station with his wife in time to make the train and presents his dusky face at the agent's window for the tickets. He is told that some error has been made, that the berths are all taken. At that moment a white man requests a berth and is given one, whereupon the doctor insists that his reservations be given him. The agent grows purple and hisses, "Now, look here, you know damn well we don't put any niggers to sleep with white people down here. Go into the

colored coach where you belong." And so this gentleman and his wife are first insulted and then compelled to face a long and sleepless journey in a vermin-breeding "Jim Crow" ark. This incident may be looked upon as a fairly typical experience in any Southern city.

I was leaving New Orleans on my return trip North in September. I have before me a continuous ride of two nights and a day. I went to the office of the Queen and Crescent road on Camp Street and requested passage to Washington. The clerk at first made out regular Pullman reservations and then just as he was about to hand them to me, he asked, "Are these for your own use?" I replied that they were, whereupon he underwent a series of nervous chills which ended in his running to the rear of the office and returning with nothing but the mileage book. He was "very sorry," etc. Thus I bunked in the usual "Crow" coach. We left New Orleans at 7:30 Monday evening, reached Birmingham at 6:30 in the morning, Chattanooga at 10:35, and Washington at 7:30 Wednesday morning. The coaches were dirty, uncomfortable and without any decent toilet or washing facilities. Several of my students happened to board the train at Lynchburg and so completely disguised was I by layers of coal-dust and by a thirty-one hours' growth of beard, that they failed to recognize me! I arrived in Washington feeling like old Rip Van Winkle, except that he had twenty years of sleep and I had been without any for two nights and a day!

Of course not the least of my wretchedness was due to my enforced fast since leaving New Orleans. Like my white brother in the Pullman ahead, I brought no lunch with me, with the result that coca-cola had been my chief diet. The stop-overs at the stations were not long enough to procure food at the stations if any were provided there for Negroes. It is not sufficient to say that I could have taken food with me or that I should have lived on grapes and peanuts for thirty-six hours. If I am to have *equal* accommodations I should be able to secure palatable food served in a proper manner. It can be flatly stated that it is impossible, except in special and isolated cases, for Negroes to get dining car privileges south of Washington, and thus their comfort and health are jeopardized.

There was one other incident of this trip from New Orleans that illustrated not only the inconveniences of "Jim Crow" travel, but its *inhumanity* as well. At a station in Virginia, about mid-night, a group of men and women carried a bundled figure into the dirty, cold, congested car in which I sat and laid their huddled burden upon the rear seat. It was a Negro woman in a dangerous physical condition being carried to a hospital. She required the best of attention and should have been in the Pullman car; but there she lay crumpled upon the seat, a pathetic object lesson of "man's inhumanity to man."

These are normal instances of long-distance travel in the South. "Niggers" are generally treated like cattle, no sleeping or eating accommodations being made on the trains for them at all. Because I have heard some statements to the contrary, I want to state emphatically that Negroes cannot secure Pullman reservations south of Washington. This naturally does not include persons who can pass for white, or who wear heavy veils, or who secure their tickets in round-aboutways. It is possible for a particular Negro to buy Pullman tickets because of a personal relationship with officers of the roads. The point is that these are all exceptional cases. We are not considering these conditions from the standpoint of the favored few, but of the majority of the race.

Furthermore, when individual Negroes have been able to secure Pullman accommodations, they have not been protected by the officials of the roads in their use of them. The press is continually publishing accounts of cases where members of the race have been dragged out of their berths and barbarously ousted from the Pullman coach. In most cases it is quite clear

that the action has been incited by the white train *officials,* for the mob is usually composed of the occupants of the white day-coach, who could only know of the Negro's presence in the sleeper by word from the conductor or other train hands.

A typical instance of this kind occured to one of our most representative men, Grand Chancellor of the Knights of Pythias, S. W. Green, of New Orleans. This story is worth repeating. He writes:

"After a hard, arduous labor at the Grand Lodge session at Ocala, Fla., and holding many sessions all night and day, I was very much tired out upon my return to Jacksonville, Florida, and in order to avoid any appearance of a desire to oppose public sentiment, I tried to comply with the spirit as well as the letter of the law, by paying extra fare for the drawing room from Jacksonville to New Orleans, and felt myself secure as being entirely separate from the white passengers, without any need of being in their presence, as I kept the door closed at all times. To my surprise, when the train arrived at River Junction, Florida, en route to this city, I was informed by the conductor of the sleeping car that expressions from some of the white persons at the depot at River Junction were decidedly against my occupying even a drawing room in the Pullman car. I then readily consented to abandon the drawing room and go into the day coach in order to avoid trouble.

"On my arrival at DeFuniak Springs, Florida, a large crowd of seemingly irresponsible young white men and boys gathered on the outside of the coach and were pointing to me while I sat in the day coach for colored passengers. Just before arriving at Milton, Florida, I was informed by some of the train crew that a mob was being formed for the purpose of taking me from the car, although I was then in the day coach. Upon my arrival at Milton, Florida, the crowd discovered me in the day coach, and some one claiming to have a warrant for my arrest caught hold of my hand and I went with him out of the coach, and the train pulled out. A crowd of about 17 or 18 persons surrounded me, with one large man on each side of me holding each hand, and accompanied me from the depot to the town, where they carried me to the jail and interviewed me. After learning my name, residence, and the position I occupied, and the duties I was called on to perform, the crowd seemed to become somewhat appeased and I was placed in jail by the deputy, Mr. Martin. The next morning I was carried before a justice of the peace and allowed to plead guilty to a misdemeanor and fined $25.00 and costs for violating the 'Jim Crow' law.

"I wish to add that for the past five years I have travelled to and from Jacksonville, Florida, over the same road every year, occupying Pullman berths or drawing room, and without any molestation on the part of any person, and have frequently while travelling gotten off the train and greeted my friends and acquaintances and went back to the seat or drawing room in the Pullman car. The trouble seemed to have started when the train conductor inquired as to how I came into possession of the ticket for the berth and when he was informed, stated that he had been in charge of the trains over that road for the past 17 years and had never seen a colored person occupy space in the Pullman car. It seems that some one among the train crew had inflamed public sentiment to such an extent that persons in the several towns on the road decided that I should not occupy space in the Pullman car. It is a sad commentary on the boasted American claim of justice and fair-play, that a citizen decently clad and complying with all the requirements of the law, will not be allowed to travel on account of necessity, in a comfortable way, when willing to pay for such accommodations as the public transportation companies may afford."

It is clear then that the general treatment accorded to Negroes on the "Jim Crow" cars by the subalterns of the road is discourteous, rude, and humiliating. Such treatment renders travel for the girls and women of the

race extremely distasteful and hazardous. It is likewise evident that no provisions whatsoever are made for sleeping accommodations and practically none for dining. These reprehensible conditions, taken in conjunction with the situation as to the "Jim Crow" coaches themselves, as pointed out in my previous article, cry aloud to heaven for relief. They are unnecessary, intolerable, and inhuman. The Negro asks for no special favors, he only demands the *equal* accommodations which have been guaranteed him.

In the following articles the "Jim Crow" waiting rooms in the railway stations will be considered and the legal aspects of the situation presented.

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THE LYNCHING INDUSTRY

ACCORDING to the CRISIS records there were ninety-four persons lynched in the United States during the year 1915, as against seventy-two in 1914. Of those lynched fourteen were white and eighty were colored. The record of Negro lynchings is as follows:

COLORED MEN LYNCHED IN 1915.

January, 10.

E. Smith, Alabama.....Murder
W. Smith, Alabama.....Murder
P. Morris, Georgia.....Murder
D. Barber, Georgia.....Resisting arrest
J. Barber, Georgia.....Resisting arrest
Miss Eula Barber, Georgia...Resisting arrest
Miss Ella Barber, Georgia....Resisting arrest
E. Johnson, Mississippi.....Stealing
H. Dealy, Alabama.....Wounding
D. Hartley, Alabama.....Burglary

February, 6.

W. Reed, Florida.....Rape
A. Hill, Mississippi.....Murder
H. Robinson, Mississippi.....Murder
J. Richards, Florida.....Improper note
B. Grayson, Texas.....Murder
—— ——, Florida.....Stealing

March, 3.

P. Goodson, N. C.....Living among whites
Mrs. J. Perry, North Carolina..... ?
Child of Mrs. Perry, North Carolina ?

April, 5.

A. Wells, Georgia.....Insult
J. Green, South Carolina.....Robbery
Miss Briley, Arkansas..... ?
T. Brooks, Tennessee.....Murder
C. Sheffield, Georgia.....Theft

May, 2.

A. Kinley, Texas.....Murder
J. Hatch, Alabama.....Assault

June, 15.

B. Mosby, Mississippi..... ?
A. Bell, Kentucky.....Rape
J. Green, South Carolina..... ?
—— ——, Mississippi.....Note to a girl
V. Stephens, Georgia.....Rape
J. Smith, South Carolina.....Rape
S. Thomas, Georgia.....Murder
W. Gordon, Georgia.....Murder
S. Farrar, Georgia.....Murder
A. Green, Georgia.....Murder
—— Green, Georgia.....Murder
E. Palmer, Georgia.....Murder
—— ——, Mississippi.....Stealing
—— ——, Mississippi. Entering girl's room
R. Healy, Arkansas.....Murder

July, 8.

P. Jackson, Georgia.....Murder
W. Fox, Arkansas.....Murder
T. Collins, Louisiana.....Wounding
J. Jackson, Georgia.....Concealing fugitive
P. Fambrough, Georgia...Concealing fugitive
—— ——, Mississippi.....Threats
—— ——, Georgia..... ?
W. Stanley, Texas.....Murder

August, 10.

E. Berry, Oklahoma.....Rape
—— Fox, Alabama.....Shooting officer
H. Russell, Alabama.....Poisoning mules
K. Jackson, Alabama.....Poisoning mules
F. Russell, Alabama.....Poisoning mules
J. Riggins, Georgia.....Rape
W. Leach, Florida.....Rape
K. Richmond, Texas.....Murder
J. Richmond, Texas.....Murder
—— ——, Louisiana.....Rape

September, 4.

M. Wilson, Tennessee.....In woman's room
A. Washington, Oklahoma. Improper proposals
L. Rudd, Missouri.....Robbery
G. Thompson, Florida.....Disrespect

October, 1.

—— ——, Mississippi.....Murder

November, 2.

J. Taylor, Mississippi.....Shooting at Sheriff
E. Buckner, Kentucky.....Robbery

December, 14.

W. Patrick, Arkansas.....Murder
Mrs. C. Stephenson, Miss. Her son burned a barn
—— ——, Virginia.....Looting
S. Bland, Georgia.....Murder
W. Steward, Georgia.....Murder
J. Nimrod, Florida.....Rape
—— ——,* Georgia.....Murder
—— ——, Georgia.....Murder
—— ——, Georgia.....Murder
—— ——, Georgia.....Murder
—— ——, Georgia.....Murder
—— ——, Georgia.....Murder
—— ——, Georgia.....Murder
—— ——, Georgia.....Murder

*In Leesburg and Early Co., Ga.

BY STATES.

Georgia	29	Tennessee	2
Mississippi	11	Kentucky	2
Alabama	9	Louisiana	2
Florida	6	Oklahoma	2
Texas	5	Missouri	1
Arkansas	4	Virginia	1
North Carolina	3		
South Carolina	3	Total	80

BY ALLEGED CRIMES.

Murder	32
Stealing	9
Rape and attempted rape	9
Resisting arrest	6
Assault	3
Improper advances to women	5
Unknown	6
Threats and insults	3
Poisoning mules	3
Concealing fugitives	2
Miscellaneous	2
Total	80

BY SEX.

Men	74	Child	1
Women	5		

METHOD OF TORTURE.

Hanged	71	Drowned	1
Shot	3	Burned at the stake	5

WHITE MEN LYNCHED IN 1915.

Murder	7	Rape	2
By Night Riders	2	Wife beating	1
Stealing	2		

COLORED MEN LYNCHED BY YEARS, 1885-1915.

1885	78	1902	86
1886	71	1903	86
1887	80	1904	83
1888	95	1905	61
1889	95	1906	64
1890	90	1907	60
1891	121	1908	93
1892	155	1909	73
1893	154	1910	65
1894	134	1911	63
1895	112	1912	63
1896	80	1913	79
1897	122	1914	69
1898	102	1915	80
1899	84		
1900	107	Total	2,812
1901	107		

BROTHERS

By JAMES WELDON JOHNSON

See! There he stands; not brave, but with an air
Of sullen stupor. Mark him well! Is he
Not more like brute than man? Look in his eye!
No light is there, none, save the light that shines
In the now glaring, and now shifting orbs
Of some wild animal in the hunter's trap.

How came this beast in human shape and form?
Speak man!—We call you man because you wear
His shape—How are you thus? Are you not from
That docile, child-like, tender-hearted race
Which we have known three centuries? Not from
That more than faithful race which through three wars
Fed our dear wives and nursed our helpless babes
Without a single breach of trust? Speak out?

I am, and am not.

Then who, why are you?

I am a thing not new, I am as old
As human nature. I am that which lurks,
Ready to spring whenever a bar is loosed;
The ancient trait which fights incessantly
Against restraint, balks at the upward climb;
The weight forever seeking to obey
The law of downward pull,—and I am more:
The bitter fruit am I of planted seed,
The resultant, the inevitable end
Of evil forces and the powers of wrong.
Lessons in degradation, taught and learned,
The memories of cruel sights and deeds,
The pent up bitterness, the unspent hate
Filtered through fifteen generations have
Sprung up and found in me sporadic life.
In me the muttered curse of dying men,
On me the stain of conquered women, and
Consuming me the fearful fires of lust,
Lit long ago by other hands than mine.
In me the down-crushed spirit, the hurled-back prayers
Of wretches now long dead,—their dire bequests,—
In me the echo of the stifled cry
Of children for their bartered mothers' breasts.

I claim no race, no race claims me; I am
No more than human dregs; degenerate;
The monstrous offspring of the monster, Sin;
I am—just what I am—The race that fed
Your wives and nursed your babes would do
the same
To-day, but I—

Enough, the brute must die!
Quick! Chain him to that oak! It will resist
The fire much longer than this slender pine.
Now bring the fuel! Pile it 'round him! Wait!
Pile not so fast or high! or we shall lose
The agony and terror in his face.

And now the torch! Good fuel that! the flames
Already leap head-high. Ha! hear that shriek!
And there's another wilder than the first.
Fetch water! Water! Pour a little on
The fire, lest it should burn too fast. Hold so!
Now let it slowly blaze again. See there!
He squirms, he groans, his eyes bulge wildly
out,
Searching around in vain appeal for help.
Another shriek, the last! Watch how the flesh
Grows crisp and hangs till, turned to ash, it
sifts
Down through the coils of chain that hold
erect
The ghastly frame against the bark-scorched
tree.

Stop! to each man no more than one
man's share
You take that bone, and you this tooth; the
chain
Let us divide its links; this skull, of course,
In fair division, to the leader comes.

And now his fiendish crime has been
avenged;
Let us back to our wives and children.—Say,
What did he mean by those last muttered
words,
"Brothers in spirit, brothers in deed are we"?

BROUGHT TO LIGHT

By J. T. CROSSLAND

DURING the summer of 1904 I was sent to Nashville, Tennessee, as a mechanical instructor by the firm that I was employed by. I was very glad of the chance, as I had never been South before, and I wanted to learn something of how the people really live down there. So I spent my time after work hours to study the nature of the condition in the South between the two races, namely, the black and the white. I would talk freely with both races to try and get what I was really after. I was especially interested in rape crimes, which I hoped to get a clear insight to, as I could not see how black men could so often put themselves in a position to be lynched.

Well, on one beautiful afternoon in August while I was lounging around looking for what I could get hold of, a report came that a Negro had committed rape on Lillian Hays, a white girl. The news flashed like lightning and in a very short time there was a mob collected of about five hundred and a posse with the bloodhounds took up the chase for the Negro who had committed the crime, while a friend of mine said to me, "Come along and go, for there is going to be a coon hunt." I, being anxious to see what a coon hunt was like, readily agreed, and we went to the livery stable and hired a pair of saddle horses and fell in line with the mob and for miles and miles the chase kept up over the hills and through the woods and swamps until near night there the culprit was located. He had taken refuge in an old barn made of logs down by the hillside. When the mob was certain that they had found the man that they were looking for the barn was then surrounded to make sure that he could not make his escape. Then bon-fires were made and the posses were stationed around and a few sent inside of the barn to get the coon out of his den. Now the search was on, for the barn was full of

hay, which made the task of locating the vagabond very difficult. But this mob would not let a little thing like hay stand in its way, though their progress was hindered.

Finally they pounced upon their prey, yelping for his life. He was brought out bound and made ready to be lynched. Then there was a sudden halt in the preparation and a hush came over the frenzied mob. There was a whispering through the crowd and a cringing of necks, and the mob that had been crying "lynch him" a few seconds ago now had ghastly looks on their faces. Then the mob began to disperse one by one and their captive was let loose, and he went his way a free and unharmed man. A crime had been committed and the criminal brought to justice by the mob, but still he was not lynched. The reason was that while the mob was binding the culprit his shirt was torn and it was found out that he was a white man with his face and hands blackened, and on further examination it was found out that he was John Hays, Lillian Hays' own dear uncle. Now, my curiosity having been satisfied, I then turned to my comrade and said, now I see why so many Negroes are accused and lynched for crimes in your Southland. When a crime is committed you go in search of the guilty party, then you come across some scared Negro who has been frightened from the coming of the mob. Then and there he is caught and lynched, and maybe you will say after it has been done that he was not the guilty man. But in this case the guilty man was brought to light.

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THE January number of THE CRISIS (from that saddening cover to the terrifying picture of the burning of Will Stanley), is full of promise for good work to be done during the year 1916.

WILLIAM R. FISHER,
SWIFTWATER, PA.

卐

I read the current issue of THE CRISIS with great interest. I thought that your estimate of the late Dr. Booker T. Washington was fair, impartial and judicial. You recognized him as a remarkable personality and appreciated the great services which he rendered to his race and country. At the same time, you pointed out where he erred on the wrong track.

WILLIAM H. FERRIS,
HARTFORD, CONN.

卐

Those were admirable articles on the two men Benson and Washington.

CHARLES F. DOLE,
JAMAICA PLAIN, MASS.

卐

When the December number of THE CRISIS came I was much distressed at the article on Booker Washington. It seemed strange that the editor should have accepted such an article. It was evidently written by one who was not capable of appreciating the greatness of Mr. Washington's character, and more than that, it sounded as though the writer was jealous of Mr. Washington's reputation. The day I read that article I read the one in the OUTLOOK which showed a fairer estimate of that remarkable man.

ALICE S. TINKHAM,
BOSTON, MASS.

卐

Do not be discouraged. You have touched a chord whose sound and vibration will be heard and be in motion because of its eternal truth long after these tom toms of race morality, race industry and consequent race commercial value are silenced. I fear Mr. Washington dead may be more harmful than when living. These whites who would see the colored man docile and content feel that they must redouble their expressions and efforts as pledged to Mr. Washington.

S. D. BROWN,
CHICAGO, ILL.

Is Your Insurance Temporary?

When you get insurance, do you want protection as a temporary matter or as a permanent arrangement? In other words, do you want your insurance to be all right while you are living and questionable after you are dead? I am sure you do not. From the very nature of things, a life insurance contract is one which is completed, in most cases, after you are gone. In getting insurance, therefore, no matter how large or how small the amount, you want to feel certain now and continually that the contract will be carried out immediately and exactly as promised. In view, therefore, of the large amount of fraternal insurance carried by our people a word along this line is in order.

No one can deny the immense amount of good that the secret societies have accomplished in the payment of death benefits, in the accumulation of funds and the stimulation of saving among our people. But the fact nevertheless remains that any form of insurance which is not based on right lines will sooner or later come to grief. The assessment insurance company or the sick benefit insurance company or the secret society endowment department has an average life time of not more than twenty years and many have far less. Think right now of the number of flourishing secret orders and assessment societies that you knew, say, ten years ago. How many are in existence to-day? Mighty few. The Knights of Honor, the Ancient Order of United Workmen, strongest among the white orders; the True Reformers, the Masonic Benefit Association of Mississippi, the Odd Fellows of Alabama, giants among colored organizations in their day, have all met the same fate. Their methods were the same and their methods were all *wrong*.

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